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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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SUPPLEMENT.

Mahatma Munshi Ram on "The Present Situation and our Duty".

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The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in this country.

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THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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SOME CHARACTERISTICS OF KALIDASA'S POETRY.

7 Human interest.

Kalidasa is a great painter of human passions and human affections. But he shines best in depicting the soul of man in its tenderest aspects. Love, for instance in the poetry of Kalidasa, is chaste and human and purifies the affections through the influence of pity and sympathy.

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Besides this, in our poet's descriptions of nature, the lovliest passages are those in which nature is linked up with human feeling and human affection. In fact, humanity shines through every line of his poetry, and there is hardly an episode in his epics, a sentiment in his lyrics, or a scene in his dramas, which is not touched by a heart-rending pathos or an abiding human interest.

In other words, all the beauty which the poet saw in nature is associated with men and women; and human interest everywhere dominates nature-painting. In his *Ritusamhara*, for instance, he sings of the common love and life of man as influenced by nature and her varied scenes. In his *Meghaduta* he weaves nature's heart with the heart of man. In the *Kumarsambhava* nature is used to illustrate human feelings and human emotions; while in the play of *Vikram and Urvasi* nature mixes herself with the thought of man and his passion. The best illustration of this manner of painting is, however, afforded by the play of *Shakuntala* and the *Raghuvamsha* which are full of a sweet and gentle humanity and contain some of the most pathetic sentiments the poet has given expression to.

We will make a few quotations :—

(*a*) सोन्मादहंसमिथुनैः रुपशोभितानि
स्वच्छानि फुल्लकमलोत्पलभूषितानि ।
मन्दप्रचारपवनोद्गतवीचिमाला-
न्युत्कण्ठयन्ति हृदयं सहसा सरांसि ॥

(ऋतुसंहारम्)

(*b*) तां जनीथाः परिमित कथां जीवितं मे द्वितीयं
दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम् ।
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां
जातां मन्ये शिशिरमथितां पद्मिनीवान्यरूपाम् ॥

(उत्तरमेघः)

(*c*) पुनर्ग्रहीतुं नियमस्थया तया
द्वयेऽपि निक्षेप इवार्पितं द्वयम् ।

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लतासु तन्वीषु विलासचेष्टितं
विलोलदृष्टं हरिणाङ्गनासुच ॥

(कुमारसम्भवम्)

(*d*) यदि हंस गता न ते ननभ्रूः
सरसो रोधसि दृक्पथं प्रिया मे ।
मदखेलपदं कथं नु तस्याः
सकलं चोरगतं त्वया गृहीतम् ॥

(विक्रमोर्वशीयम्)

(*e*) कथंनु तं बन्धुरकोमलाङ्गुलिं
करं विहायासि निमग्नमम्भसि ।
अचेतनं नाम गुणं न लक्षये
नमयैव कस्माद वधीरिता प्रिया ॥

(अभिज्ञान शाकुन्तलम्)

(*f*) अत्राविधुक्तानि रथाङ्गनाम्ना
मन्योन्यदत्तोत्पलकेसराणि ।
द्वन्द्वानि दूरान्तरवर्त्तिना ते
मया प्रिये सस्पृह मीक्षितानि ॥

(रघुवंशम्)

8 Originality of conception.

Kalidasa is an inventive genius of the highest order. He, of course, borrows the stories of his plays and poems from the *Ramayana*, the *Mahabharata* and the *Puranas*, but he also invents several plots and characters which find no mention in those great store-houses of history and philosophy. And here he shows much fertility of invention and originality of conception. Our author's *Meghaduta* for instance, is a purely imaginative work and the outcome of the poet's own " Oceanic mind ". So also the characters of *Priyamvada* and *Anusuiya* in the play of *Shakuntala*, those of *Sahajanya* and *Chitralekha* in the drama of *Vikram und Urvasi*, and those of *Hardatta* and *Ganadasa* in *Malavikagnimitra* are the pure inventions of the great poet. It will thus appear that Kalidasa borrows "the merest skeleton of a story from other sources, and then clothes it with flesh and blood and gives it a charm and

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an interest which endure for ever. And this is the mark of a genius of the highest order.

9 Command of language.

Kalidasa has a wonderful command over the instrument of language. " It is impossible ", says Wilson, " to conceive language so beautifully musical or so magnificently grand as that of the many of the verses of Bhavabhuti and Kalidasa ". " Kalidasa's poetry " says another critic, " yields a noble and various harmony and is unmatched in this respect in any other literature of the world ". The language of Kalidasa is, in general, simple, flowing, graceful and melodious. In his earlier works, notably the *Nalodaya*, " the diction is still occasionally awkward, obscure and unequal, first too rapid, then too slow and stagnating, more frequently exaggerated into bombast, but never feeble or empty ". In the works belonging to " the middle period" of his authorship, namely, the *Vikramorvasi* and the *Kumarsambhava*, the poet seems to have gained a firm footing in the domain of poetic art and the diction becomes fuller and smoother, clearer and more harmonious. " It also gains considerably in external richness and internal wealth, without losing the power of its cadences or the force of its flow ". In the productions of his maturity; particularly in the *Meghaduta*, *Shakuntala* and *Raghuvansha*, the style and sentiment become more and more beautiful and sublime, " the waves become mightier and ever mightier, and in hastening with vehement rapidity towards their goal, dash against the coast in foaming breakers and sweep everything before them ". Prof. Wilson, describing the fulness and melodiousness of the *Meghaduta* observes :—

"The metre combines melody and dignity in a very extraordinary manner, and will bear an advantageous comparison in both respects with the best specimens of uniform verse in the poetry of any language living or dead".

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Our author's mastery of language best appears from the great variety of his verses. Thus [the first thirty-four stanzas of *Shakuntala* exhibit no fewer than eleven different metres. And although the *Meghaduta* is composed in one and the same metre throughout and is a wonderful specimen of *uniform* poetry, the *Raghuvansha*, the *Kumarsambhava* and the dramas exhibit a richness and variety of diction which are rarely to be found in any other language or literature.

Some of our critics might say that the music of Kalidasa's verse is inseparable from the melodiousness of the Sanskrit language itself and that the poet can claim no special credit therefore. True. But it should not be forgotten that language can shine only in the hands of a great writer. There have been poets and prose-writers in Sanskrit who have written trash and produced tinsel and who have therefore passed away leaving no foot-prints on the sands of time. But authors like Kalidasa and Bhavabhuti survive because in their hands language rose to be a power and a medium of communication between nature and man.

We will now make a few quotations. illustrating the stateliness and beauty of Kalidasa's language.

(*a*) शरदि कुमुदसङ्गा द्वायवो वान्ति शीता
विगत जलदवृन्दा दिग्विभागा मनोज्ञाः ।
विगतकलुषमम्भः शालिपक्वा धरित्री
विमलकिरणचन्द्रं व्योम ताराविचित्रम् ॥

(ऋतुसंहारम्)

(*b*) अथ स ललितयोषिद्भ्रूलताचारुशृङ्ग
रतिवलयपदाङ्के चापमासज्य कण्ठे ।
सहचरमधुहस्तन्यस्तचूताङ्कुरास्त्रः
शतमखमुपतस्थे प्राञ्जलिः पुष्पधन्वा ॥

(कुमारसम्भवम्)

(*c*) संतप्तानां त्वमसि शरणं तत्पयोद प्रियायाः
संदेशं मे हर धनपतिक्रोधविश्लेषितस्य ।

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गन्तव्या ते वसतिरलका नाम यक्षेश्वराणां
बाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या ॥

(मेघदूतम्)

(*d*) सरसिजमनुविद्धं शैवलेनापि रम्यं
मलिनमपि हिमांशोर्लक्ष्म लक्ष्मी तनोति ।
इयमधिकमनोज्ञा वल्कलेनापि तन्वी ।
किमिव हि मधुराणां मण्डनं नाकृतीनाम्

(अभिज्ञान शाकुन्तलम्)

(*e*) एषा प्रसन्नस्तिमितप्रवाहा
सरिद्विदूरान्तरभावतन्वी ।
मन्दाकिनी भाति नगोपकण्ठे
मुक्तावली कण्ठगतेव भूमेः ॥

(रघुवंशम्)

Is not our author's language as limpid and serene as the current of the holy Mandakini itself which he so beautifully describes in the 13th. canto of the " Chronicles of the Kings" (Raghuvansha)?

10 Knowledge of the human heart.

" Kalidasa ", says a great German art-critic, " is a masterly describer of the influence which nature exercises upon the minds of lovers. His knowledge of the human heart is profound; he is familiar with the feelings and sentiments of man in all the varied situations in which he can be placed; and the emotions of love, pity and sympathy find their complete fulfilment at his hands ".

The fourth Act of *Shakuntala* may be cited as an illustration. Here the poet displays to the full the richness of his fancy, his abundant sympathy with nature, his profound knowledge of the human heart and his familiarity with its deepest feelings and emotions.

Prof. Monier Williams is a great admirer of this fourth Act of the drama of *Shakuntala*. He observes :— " The poetical merit of Kalidasa's *Shakuntala* is so universally admitted that any remarks on this head would be

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superfluous. I will merely observe that, in the opinion of learned natives, the Fourth Act, which describes the departure of *Shakuntala* from the hermitage, contains the most obvious beauties; and that no one can read this act, nor indeed any part of the play, without being struck with the richness and elevation of its author's genius, the exuberance and glow of his fancy, his ardent love of the beautiful, his deep sympathy with nature and nature's loveliest scenes, his profound knowledge of the human heart, his delicate appreciation of its most refined feelings, his familiarity with its conflicting sentiments and emotions. But in proportion to the ackowledged excellence of Kalidasa's composition, and in proportion to my own increasing admiration of its beauties, is the diffidence I feel lest I may have failed to infuse any of the poetry of the original into the present version. Translation of poetry must, at the best, resemble the process of pouring a highly volatile and evanescent spirit from one receptacle into another. The original fluid will always suffer a certain amount of waste and evaporation ".

Here is an illustration :—

यास्यत्यद्य शकुन्तलेति हृदय संस्पृष्ट मुत्कण्ठया
कण्ठः स्तम्भितवाष्पवृत्तिकलुषश्चिन्ताजडं दर्शनम् ।
वैक्लव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः
पीड्यन्ते गृहिणः कथं न तनयाविश्लेषदुःखैर्नवैः ॥

What a profound knowledge of the human heart is revealed in the passage quoted above ! Surely the conflicting sentiments and emotions of the heart of man were never more fully or more tenderly expressed than in these lines of touching pathos and sublime simplicity !

11 Range of Imagination.

Kalidasa's range is wide and extensive. " Now like a sky-ranging lark, he warbles among the flowers,—now like a swan, half-rowing, half-sailing, he flies adown the

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rich stream of celestial melody,— now like an eagle afloat in the blue ocean of heaven, he rises to the highest firmament of song and shoots sunward, invisible in excess of light, bidding farewell to the earth and its humble shadows".

Our author's range of imagination is fully exhibited by the great variety of descriptions which form the characteristic feature of his plays and poems. From the commonest things of this earth which he makes lovely and interesting by his magic touch, he rises to "the highest empyreal of superphysical images" at which the brain reels and the intellect flaps her wings in vain. The *Meghaduta* and the *Kumarsambhava* may be cited as illustrations of this highest kind of imaginative poetry.

12 Beauty and appropriateness of similes.

उपमा कालिदासस्य भारवेरर्थगौरवम् ।
दण्डिनः पदलालित्यं माघे सन्ति त्रयोगुणा. ॥

The main charm of Kalidas's compositions lies in the beauty, appropriateness and granduer of his similes, and no poet, either ancient or modern, can come near him in the originality, freshness and opulence of his imagery. It is this which forms, in a large measure, the exquisite charm and surpassing beauty of his poetry; "it is in this that much of his finest idealising consists."

And there are *single* similes, *double* similes and even *triple* similes in one and the same *shloka*, as well as a few *chains* of *similes*, notably the one in the 13th Canto of the *Raghuvansha* where Shri Ram Chandra, returning from Lanka, describes to his loving spouse, in glowing and majestic language, the confluence of the holy Ganga with the river Yamuna, at Prayag, the modern Allahabad. But it is the *range* and *variety* of his similitudes which is all the more amazing. He derives his similes from all conceivable objects, natural and supernatural, mundane and ultramundane, earthly and heavenly

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real and imaginary, subjective and objective, concrete and abstract. Even language, philosophy, science, Vyakarana, Shruti and Smriti are drawn upon for this purpose. In fact, "similes spring up like flowers before his tread, come out like singing birds from the thicket or grow like clouds upon the sky."

Here are a few illustrations:—

(*a*) *Single similes.*

दृष्टा विचिन्वता तेन लङ्कायां राक्षसीवृता ।
जानकी विषवल्लीभिः परीतेव महौषधिः ॥

स सेनां महतीं कर्षन् पूर्वसागरगामिनीम् ।
बभौ हरजटाभ्रष्टां गंगामिव भगीरथः ॥

(रघुवंशम्)

(*b*) *Double similes.*

तां हंसमालाः शरदीव गङ्गां महौषधिं नक्तमिवात्मभासः ।
स्थिरोपदेशामुपदेशकाले प्रपेदिरे प्राक्तनजन्मविद्याम् ॥

उन्मीलितं तूलिकयेव चित्रं सूर्यांशुभिर्भिन्नमिवारविन्दम् ।
बभूव तस्याश्चतुरस्रशोभि वपुर्विभक्तं नवयौवनेन ॥

(कुमारसम्भवम्)

(*c*) *Triple similes.*

विभावसुः सारथिनेव वायुना घनव्यपायेन गभस्तिमानिव ।
बभूव तेनातितरां सुदुःसहः कटप्रभेदेन करीव पार्थिवः ॥

(रघुवंशम्)

अवृष्टिसंरम्भमिवाम्बुवाहं सपक्षमिवाधारमनुत्तरङ्गम् ।
अन्तश्चराणां मरुतां निरोधान्निवातनिष्कम्पमिवप्रदीपम् ॥

(कुमारसम्भवम्)

(*d*) *Chain of similes.*

क्वचित्प्रभालेपिभिरिन्द्रनीलैर्मुक्तामयी यष्टिरिवानुविद्धा ।
अन्यत्र माला सितपङ्कजानां मिन्दीवरैरुत्खचितान्तरेव ॥
क्वचित्खगानां प्रियमानसानां कादम्बसंसर्गवतीव पंक्तिः ।
अन्यत्र कालागुरुदत्तपत्रा भक्तिर्भुवश्चन्दनकल्पितेव ॥
क्वचित्प्रभा चान्द्रमसी तमोभिश्छायाविलीनैः शबलीकृतेव ।
अन्यत्र शुभ्रा शरदभ्रलेखा रन्ध्रेष्विवालक्ष्य नभः प्रदेशा ॥

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क्वचिच्चकृष्णोरगभूषणेव भस्माङ्गरागा तनुरीश्वरस्य ।
पश्यानवद्याङ्गि विभाति गङ्गा भिन्न प्रवाहा यमुनातरङ्गैः ॥

(रघुवंशम्)

(e) Similes drawn from Language, Grammer, Shruti and Smriti. &c.

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौवन्दे पार्वतीपरमेश्वरौ ॥
स हत्वा बालिन वीरः तत्पदे चिरकांक्षिते ।
धातोः स्थानइवादेशं सुग्रीवं सन्यवेशयत् ॥
तस्याः खुरन्यासपवित्रपांशुम अपांशुलानां धुरिकीर्त्तनीया ।
मार्गं मनुष्येश्वरधर्मपत्नी श्रुतेरिवार्थं स्मृतिरन्वगच्छत् ॥
विधेः सायन्तनस्यान्ते स ददर्श तपोनिधिम् ।
अन्वासितमरुन्धत्या स्वाहयेव हविर्भुजम् ॥
वैवस्वतो मनुर्नाम माननीयो मनीषिणाम् ।
आसीन्महीक्षितामाद्यः प्रणवश्छन्दसामिव ॥

13 Celestial rosy hue of his pictures.

Kalidasa, with his fine artistic feeling, his warm humanism, his profound sense of the beautiful and sublime, his inborn passion for colour, proportion and harmony and his marvellous force of imagination, "remain the foremost artistic genius of the world and the pictures drawn by him are surpassingly vivid and life-like. What other painter, for instance, could paint as he has painted, what other poet could give us such entrancing visions of beauty and sublimity as Shakuntala, Sita and Parvati; what other artist could "dip his pictures in such celestial rosy hues as he has done". Describing the personal charms of the daughter of the mountain King, he says:—

दिने दिने सा परिवर्द्धमाना लब्धोदया चान्द्रमसीव लेखा ।
पुपोष लावण्यमयान् विशेषान् ज्योत्स्नान्तराणीव कलान्तराणि ॥

What beauty, what symmetry, what splendour, we have here !!

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14 Pathos.

" Bhavabhuti", says Elphinstone, "is the foremost poet of India in point of pathos and tenderness. His honeyed sweetness and buoyancy, and the mainfold harmony of his diction fitly entitle him to be called *Shrikanth* by which name he is known in the land of *Aryavarta.*

There is no other poet, either ancient or modern, who can come up to his level in point of sweet sadness and tender sentiment."

This remark of the prince of Anglo Indian critics fails to do justice to the author of *Raghuvansha* and *Shakuntala* who is at least as tender and pathetic as the author of *Uttra Charitra.* What, for instance, can equal the sweet sadness of the *Ajavilapa* in *Raghuvansha* or the pathetic tenderness of the *Rativilapa* in the *Kumarsambhava.*

"The sweetest songs," says Emerson, "are those that tell of saddest thought." Judged by this standard Kalidas's *Meghaduta* must remain one of the tenderest creations of human imagination and like Milton's *It Penseroso* continue to strike a sympathetic chord in the heart of man.

15. *Fulfilment of poetic intentions.*

"The poet's speech," says Manumata, the great Indian rhetorician, "creates a world which is not fettered by the laws of Destiny, which is of the very essence of joy, which is self-existent and not dependent on anything else, and which is made beautiful by the nine *Rasas* or sentiments."

Defining Kavya (Poetry) Dandin says:—" It is a grouping of words which embodies a charming sense." "Kavya" says Vamana, "denotes words and their meaning which are rendered beautiful by poetic qualities and embellishments and which afford pleasure." "The style" says Bacon, "is the soul of poetry," "The aim of poetry," says Coleridge, "is to give pleasure." "The best poetry ," says

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Ruskin, "is that in which the suggested beauty transcends the expressed beauty". "Poetry" says Gaethe, "must be pleasurable in its total effect and should be judged by its own laws." Now Kalidasa's compositions fulfil all these conditions and aesthetic criticism can hardly detect a flaw in the works of the great master.

Verily, Kalidasa's poetry is like the opening of the gates, of heaven or

"A feast of nectar'd sweets
Where no crude surfeit reigns."

An Admirer of Kalidasa.

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THE MUNDUK-OPNISHAD.

I

The Upnishads are works that teach us to be nearer God(उप + नि + सद्)to live and move and have our being in Him. They are works the study of which is ennobling and elevating and makes one feel that he is at least for the time being in a purer atmosphere than he ordinarily breathes, away from the turmoils, bothers, spites and jealousies of this world.

The Munduk-opnishad that relates to the Atharva Veda is one of these Upnishads. At the very commencement the author places before himself the question, which in substance amounts to saying, "what is the summum bonum of man's life on earth? what is the end and aim of his existence?" or in the words of the Upnishad itself, "what is that a knowledge of which includes a knowledge of all this universe, or what is that the attainment of which is tantamount to a knowledge of this whole world of matter and spirit?"

The Rishi to whom this question was put by Shaunak sets himself to answer it and begins by classfiying all knowledge into two classes. *Para* and *Apara*. A study of the knowledge relating to the material universe, which is necessary for a proper existence on this earth, which teaches man the arts and sciences that make his existence in this world most successful is *Apara*. The Rig Veda, Yajur Veda, Sam Veda and Athrava Veda are full of such teachings. The knowledge of Phonetics (शिक्षा), ritual law (कल्प)

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grammer (व्याकरण), philology (निरुक्त), Prosody (छन्द) and Astronomy (ज्योतिष) falls under this head. The *Para* knowledge is that which leads to a realization of the Immortal Supreme Spirit (अक्षर) who is invisible, incomprehensible, eternal, all pervading, subtle and imperishable, who has no hands, no feet, no ears, no eyes.

It may not be out of place to clear up at this place a doubt which a literal rendering of the original text is apt to raise, viz that the Rig Veda and other Vedas are themselves *Apara* Vidya only. But that could not be the meaning of the Rishi, for the Yajur Veda itself treats of Brahma Vidya. What the Rishi means is that the major portion of the Vedas is devoted to matters relating to existence on the face of this globe. The Mantras that treat of the various principlesof Telegraphy, Electricity, Medicine and Sociology are in stances in point. The meaning of the Rishi is that to know God is to know this whole universe. If you attain the whole world it is nothing if you have not attempted to walk in the path that leads to Brahma. Such a life inspite of all the apparant successes which it may attain is still unsuccessful To know the Supreme Being is therefore the end and aim of all existence. Before, however, telling us how we can attain the state of beatitude the Rishi who lives and moves in the Supreme Being is lost in adoration of that Being when he contemplates the greatness and omnipotense of that Spirit. If you want to breed in your heart feelings of love or hatred towards any particular being you must first take the trouble of sufficiently acquainting yourself with the nature and qualities of that being. If you hear that such and such a man is the very model of self sacrifice, you are naturally attracted towards him. If you are told of the wonderful achievements of a man of science or a soldier you feel adoration for his qualities of head and the power of his arms. Similarly with the Supreme Spirit. The same principle of attraction works here as in the case of human beings.

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To generate a desire in man to know the *Akshara* (the immortal spirit) the Rishi has to tell us that God is omnipresent, He is omnicient, He is all powerful, He has made this universe and it is He that controlls it though not possessed of any physical senses like man.

If, then, such qualities when they exist in an ordinary degree in a human being irresistably draw us on to him, why should we not feel attracted towards Him who possesses all the qualities good and great in an infinite degree and whose greatness is such that though we can apprehend Him, we can never hope with our limited faculties to comprehend Him. The only condition for the natural law to work in the case of the Supreme Spirit is that we must try to know what that Spirit is. The Rishi therefore goes on to describe the evolution of the universe out of the state of *Pralaya*, when all is like chaos and all sentient beings lie dormant except the Supreme Spirit who alone remains in the condition of consciousness or as the *Manduk-opnishad* puts it

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यम लक्षणमचिन्त्यमव्यपदेश्य मेकात्मप्रत्ययसारं
प्रपञ्चोपशमंशान्तंशिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा, स विज्ञेयः ॥

which is translated by Pt. Gurudutta as follows:—

"View Him neither as designing internally, nor as diffused throughout external nature, nor in the transitional mood between both, neither embodiment of intelligence, nor fraught with volitional consciousness, but as the Invincible, Unimpressible, Incomprehensible, Undefinable Unthinkable, Unknowable Being, only conscious of self in self *i. e.* the absolute and the unconditioned, with no trace of the relative or conditioned world about Him, all calm, all bliss, one and only. This is the fourth or the essential mode of existence. This is the Atma, (आत्मा), the universal spirit. He should be known.

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The Rishi then goes on to describe the evolution of this universe by Brahma. The universe is evolved out of the Indestructible (अक्षर) the Supreme Spirit, in the same way as a spider throws out cobeweb or plants spring out of the earth or hair comes out of a living body.

This smacks of Pantheism or *Vedant* and the Mantra containing the above statement is relied on by Vedantists as supporting the theory that the universe is not a distinct entity from Brahma, in as much as it has come out of Brahma, is the own substance of Brahma and represents a particular phase of Brahma's existence.

But this position arises out of a wrong interpretation of the illustrations given in the Mantra. The Mantra nowhere refers to the *substance* out of which this universe comes into existence but only speaks of the *mode* of its coming into existence as shown by the use of the words यथा and तथा. Just as the substance of the cobweb exists in the spider, the seed of plants exists in the earth, and that of the hair exists in the living body, just in the same way the matter out of which the universe comes into existence already exists in Brahma in atomic form before its evolution by Him. The anology should, therefore, be confined only to the *mode* of evolution, viz coming out of a place where it has already existed. This explanation is supported by the following quotations from the Ishopnishad:—

" तदन्तरस्य सर्व्वस्य तदु सर्व्वस्यास्य बाह्यतः "

He pervades all this universe but He also exists outside this universe. In other words, this universe exists in Him and He is not restricted by any bounds. In as much as He cannot be limited by space, the Prakriti out of which this universe has been manufactured also existed in Him. He was in the Prakriti and outside it too. It is therefore perfectly correct to interpret the Rishi to mean that the universe existed in the Supreme Spirit in some other form

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before evolution and after Pralaya it was Brahma that evolved it out of Himself.

The Rishi does not leave us to mere conjectures to find out his true meaning. But in the first part of the third Manduk he clearly tells us.

"द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति" ॥

"There are two conscious entities possessing divine qualities, coeval companions, embracing each other and residing in one and the same univercelum. One of them enjoys the fruits of his actions and the other looks on the same, unaffected by consequences.

(*Lala Durga Prasad's translation contained in Gurudatta's works*).

The above is a free translation. The Rishi, however, puts the same thing more graphically.

"There are two birds with similar feathers (also having similar qualities), they are closely united, are great friends and rest on a common tree. One of them eats of the fruit of the tree whilst the other merely looks on". That is to say, the Supreme and the human spirit (or preferably speaking Jiva atma) are compared to two birds. The common tree on which they rest is Prakriti. They have similar wings in as much as they have several things in common. Both are without beginning and without an end. And both are conscious entities(चैतन्य). They are closely united as the Supreme Spirit pervades even the *Jivatma*. But the main point of difference between the two is that the *Jivatma* enjoys the fruits of his actions, which he does after having been gifted with the body (representative of the Prakriti) while God leaves us free agents to do or not to do a thing, remaining a mere witness.

This clearly recognises the separate existence of God,

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Soul and Prakriti and occurring as it does in the same *Upnishad* should leave no doubt as to the Rishi's meaning.

After this little degresson, which was necessary, we may now continue the Rishi's account of the evolution of theuniverse.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते, अन्नात् प्राणो मनः सत्यं लोकाः कर्मसुचामृतम् ॥

When the great Being contemplates evolution there is evolved out of Him (अन्नम्) (matter); and out of matter comes into being प्राणः (life; according to Shanker, *the universe considered as a whole*) मनः (mind or intelligence) सत्यम् (truth; according to Shanker, the *five elements*), लोकाः (the worlds) and कर्मसु अमृतम् (immortality in actions, that is to say, the principle that every being in this universe must reap the fruit of his actions and cannot by any means avert the same).

Bansi Dhar Sharma.

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THE SACRED BOOKS OF THE HINDUS.

(*Concluded*)

———:-o-:———

(5) With reference to the following verse यं वाकेष्वनुवाकेषु &c., the literal rendering of which is :—

"Whom in the Vakas, in the Anuvakas, in the Nishads, and in the Upanishads they praise the doer of the True, the true, in the True, in the Samans."

We note the following :—

Mr. Vasu's translation "That True: whom the workers of the True praise in the true Vakas and Anuvakas (two topics of the Yajur Veda), in the true Nisads and the Upanisads (two topics of the Atharva Veda), in the Satyas (the Rik?) and in the Samans is the Lord Visnu alone."

On this F. O. S. remarks :—Both the 'true' have to be cancelled, while 'in the Satyas (the Rik?) and in the Samans' must become 'in the true Samans' the bracketed reference to Yajur and Atharva Veda having to disappear as misleading.

In this connection we would invite the attention of interested students to Krishnacharyas' Commentary:—"The Vakas and Anuvakas are two particular topics of Yajur Veda and Nishads and Upanishads are two particular topics of the Atharvan Veda."

In face of this traditional, authoritative and at the same time rational, interpretation, I fail to see how the

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translator could be justified in making to disappear the references to the Yajur and Atharva Vedas.

As regards the words "Satyeshu Samasu" I am sure Mr. Vasu knew that "Sateyshu" could be taken as qualifying "Samasu." But I suppose he took it as standing for the Rig Veda for the following reasons. The author is mentioning here the Vedas; he has referred to the Yajur Veda by the words "Vakas and Anuvakas," to the Atharva Veda by the words "Nishads and Upanishads," to the Sama Veda by the word "Saman" itself. There appears no reason why the Rig Veda should be omitted; the most rational explanation suggested itself to the translator, and he inclined to the view that "Sateyshu" stands for the Rig Veda. I believe the translaror to be perfectly within his rights in this. Even so, not having any authority save his own common sense, for this interpretation, he has put forward his interpretation purely tentatively; and has on that account, put the word Rig Veda within brackets, and with query. This method of interpretation is not without precedence. In the following passage we find Professor Deussen explaining the word "Kshatram" by the Atharva Veda.

"The question arises, what is the teaching of the Upanishads themselves with regard to the sources from which the knowledge of Brahman is to be derived?

"The very oldest Upanishad texts take for granted a rich store of literary works (transmitted, of course, only orally). In Brih. II. 4.10, for example, it is said:—

"Just as, when a fire is laid with damp wood, clouds of smoke spread all around, so in truth from this great Being have been breathed forth the Rig Veda, the Yajur Veda the Sama Veda, the (hymns) of the Atharvans and the Angirases, the narratives, the histories, the sciences, the mystical doctrines (upanishads), the poems, the proverbs, the par-

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able, (anuvyakhyana) and expositions,—all these have been breathed forth from him."

"This passage is in many respects instructive. In the first place, we infer from it that there are only three Vedas, and that the hymns of the Atharvans and Angirases are not yet recognised as Veda. The first trace of such recognition is perhaps Brih. 5. 13, where together with uktham, yajus and saman, a fourth kshatram is named. This may denote the Atharva Veda, which stands in a closer relation to the warrior caste, and serves especislly to ward off misfortune (trayate kshanitos, as kshatram is etymologically explained)."

This method of interpretation has the support of the well established laws of interpretation laid down in the "Mimansa;" according to it the *context* is one of the principal means of getting at the real meaning of words and sentences.

Lastly, F. O. S. says that in this translation both the "true" have to be cancelled. Here also the emendation suggested appears to be opposed to Krishnacharya's Commentary. We read therein in this connection :—

"The word 'in the true' is an epithet, giving the reason, and applies to all the words Vakas (and Anuvakas) and the rest." Both the true, therefore far from being cancelled, should be *retained* because they qualify the words Vakas, etc. In accepting the Riviewer's emendation we are faced by the further question as to why the Sama alone of all the Vedas should be called "true."

The next point taken by F. O. S. is the translation of the well known verse of the Kath Up. 1. 2. 15, Gita VIII-II.

The verse is :—

(6). Mr. Vasu's translation. F. O. S.

That goal which all the Vedas And which they declare

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declare, for whose sake they lay down austerities, desiring whom Great ones perform Brahmacharya, that path I will declare to thee with brevity. (Kath Up. 1. 2. 15. Gita VIII. 11).

(the goal or essence of) all austerities.

(*a*) The whole difference here turns upon the meanings of the phrase "for whose sake;" if this phrase means "for the sake of whom" which is equivalent to "for the purpose of attaining whom." I suppose there would be no difference between this and the emendation proposed. I admit that "for whose sake" gives the further sense of "for the porpose of pleasing or propitiating whom." But even so the original translation has an advantage over the proposed emendation, as it is more in keeping with the commentary, which says "In order to propitiate him Vedas declare all austerities, that is, sacrificial work or Karmas."

The translation proposed by F. O. S. would be contrary to the Madhwa spirit.

(*b*) F. O. S. says "great ones perform" should be "people perform." The original, however, does not contain either the "great ones" or "the people." We have to find out an appropriate subject to the verb *perform*. It may be conceded that under similar circumstances the natural subject would be "the people" in the indefinite; but Mr. Vasu has put "great ones" as subject, on the authority of Raghavendra Yati's commentary which says—"Yad Ichchhantah mahantah Brahmcharyam, etc." As the translator had to place before the public the Madhva interpretation, he could not but give preference to Raghavendra's comment, as against Shankra's, according to which latter "the people" (or "men" as Max Muller puts it) would be a happier rendering.

This verse appears in the Bhaghwat Gita also; and we find many commentators, for example, Baladeva,

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Madhusudna &c., taking either Sannyasins, or Yatis or Naishthika Brahmcharies, as nominative to the verb "perform." Then again the verse of the Gita itself, which may be regarded as a running comment on the older text of the Upnishads, mentions "Vitaragah." From all this it appears clear what the verse refers to, is not "the people" but the select few. The great ones "(Mahantah according to Raghvendra), or the controlled and passion-free (Vitaragah according to Ramanuja) or the renunciates, Sannyasinah (according to Shankra and his school).

As regards the phrase "so also in the Bharta" though perhaps it would be more "accurate" to insert it, its insertion was perhaps considered by the translator to be superfluous, when he gave the reference to the exact passage of the Mahabharta quoted by Madhva, namely, Gita, Chap. XV. 15.

(7) The "Horse-faced" has been intentionally omitted.

On this point we quote Revd. Mr. Greaves as to the propriety of the literal translation of proper names:—"In English it is reserved to a comic journal to designate Mr. Gladstone as Mr. Merry Pebble."

"Turaganana" is not epithet; it is a proper name and as such, cannot and should not be translated. If the translation of proper names be considered a necessity, Mr. Vasu should be asked to translate his own name on the title page.

(8) As regards "love" ought to be "respect" that depends on one's choice.

Mr. Vasus translation.	F. O. S.
The Deva like Brahma, &c., called also Manu were worshipped with love.	The Devas like Brahma, &c., called (also) Manu were worshipped with respect.

The word in the original is âdarat, "with âdara" and

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we cannot blame the translator who chooses to render "adara" by "love" rather than by "respect." In fact, for a "Bhakta," respect would appear to be a very colourless feeling at its best.

(9) We now turn to the last paragraph of the review :—

Mr. Vasu's translation.	F. O. S.
Thus there is nothing else in the Vedas but the highest truth. There is realy no such thing in it as a higher or a lower vidya because all the Vedas beginning with the Rig Veda and ending with Anuvyakhya have come out of the Lord.	Therefore, there is in the Veda not such a thing as earlier or later (higher or lower) because from Hari the Horse faced all (religious literature) from the Rig Veda down to Sri Madhva's) Anuvyakhya has sprung.

F. O. S. takes Anuvyakhya as the name of the commentary of Madhva on the Vedanta Sutras On turning to the Upnishads we find that the word Anuvyakhya occurs in Brihadaranyak II 4-10, where it stands for glosses upon the Vedas, presumably the Brahmanas.

"Just as, when a fire is laid with damp wood. clouds of smoke spread all around, so in truth from this great Being have been breathed forth the Righ Veda, the Yajur Veda, the Sama Veda, the (hymus) of the Atharvans and the Angirases, the narratives, the histories, the sciences, the mystical doctrines (upnishads), the poems, the proverbs, the parable (anuvyakhana) and expositions, all these have been breathed forth from him."

This passage of the Brihadaranyak has been explained by Madhva's followers :—

"Vyakhyanas are the commentary on the Vedas, and Anuvyakhyanas are the further elaborate commentaries on these Vyakhanas."

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According to Vidyaranya, Anuvyakhana has also been thus explained in his commentary on the Taittireya Upanishad. On referring to the commentary of Krishnacharya Suri on Mundaka Upanishad we find the words (Rigadya Anuvyakhyanantah) explained as "the verse mentioned in the Shruti passage, the Vedas, etc., are His breath, etc." Certainly no work of Madhva could be regarded as mentioned in the Shruti passage. Then again however infallible Madhva might have regarded himself, he could not speak of his own work in the same category as the Vedas.

The Reviewer opens with the sentence "the translation before us is in prose; while Madhava's commentary is in verse. This ought to have been mentioned in the preface." On referring to the original, however, we find that though the bulk of the commentary is in verse, it is not unfrequenty interspersed with words in prose, and it is believed by many that many of the verses are only quotations from older authors, as is shown by many of these ending with such references as "Iti Brahmande" and so forth.

GANGANATH JHA.

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A Brief Sketch of the Life of Raja Ram Mohan Roy.

——:-o-:——

Miss. Sophia Dobson Collet, who is one of the sincere admirers of Raja Ram Mohon Roy, once wrote in a dignified style an appreciative estimate of his personality in the course of which she felicitously remarked— "He presents a most instructive and inspiring study for the new India of which he was the type and pioneer".

Lives of great men ought to be studied by youths, so that they may get an idea of the way in which they passed their lives, the ideals which they had in view and the inspiration which always stimulated them to attain those ideals. Ram Mohon's life has been dealt with by many writers of eminence. In many important as well as unimportant cities the anniversary of his death is celebrated every year, and the people are reminded of his activities in different channels. But as his life is really an "inspiring study", I deem it profitable to present to the readers of this magazine a sketch of his life in a brief form. The subject is not a new one, but there is a value in dealing with it frequently.

Raja Ram Mohon Roy was a whole hearted apostle of progress and reform that Bengal has good reasons to boast of. Nay: the recognition of his immortal services in the cause of social and religious reform should not be regarded as the exclusive privilege of Bengalees alone. The recognition should find, as it has already found, a wider field. A benefactor and a practical reformer, setting

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up before the world a practical example of self sacrifice for the good of his countrymen, rightly deserves a tribute of homage and reverence not from the Bengalees alone but from Indians as a whole. And I would not be far wrong if I say that the greatness of that man commands the respect not of one race, of one nation, but of the whole of humanity.

It was in the year 1774 that Ram Mohon Roy, the future reformer was born. When he reached the age of 9 years, he was sent to *Patna* to receive an elementary education in Arabic and Persian. When he was 12 years old he was sent to *Benares* to take lessons in Sanskrit. On completing his 16th year, he returned to his home. What an edifying contrast between the early career of this would be great man and the career of our present day students who *cannot* pass their matriculation examination before the completion of their 15th. year. But great men must have singular careers. While at home he quarrelled with his father and at last the disagreement between them grew so serious that on a certain night he left his home and proceeded towards Thibet. After a period of 4 years–suffering all sorts of troubles and privations in the course of his journey—he came back to his home and began to live peaceably with his father. Let me dwell for a moment upon this episode in his life. Those who have read or at least have seen the first few pages of the biography of another great man, I mean, Swami Dyananda Sarswati; will remember that he too was forced by his innerself to leave home after a disagreement with his father on a question of the most vital concern to him. Of course there *is* some difference between the two. Ram Mohon Roy came back to his home: Swami Dyananda did not. Both, however, had been, in the language of school boys, " runaways from home ". The fact of both having been " runaways " may serve to adorn the tale of their lives but it hardly serves to point a moral. There is no inherent virtue in running away from

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one's home. The qualities which make a great men are the qualities of *character*. Yes, that is the proper word which may adequately represent the aggregate or sum total of those qualities which constitute the pre-eminent individuality of a great man. It is the *character* of our great man which is reckoned as one of the noblest assets of the nation to which they belong.

Now turning to his life let me say that at the age of 20 he began to learn English, while at the same time, keeping up his study of Sanskrit, Arabic and Persian.

At the age of 26, he secured a Government post and therein he rose to the rank of what we call a *Sheristedar* of the Collector's Court. At the age of 39, he retired from Government service, but only to employ his abilities and utilize his activities in a more useful and noble sphere of service—I mean, the service of his countrymen.

Let us examine, what was the state of Bengal then, that it demanded the services of that hero in the cause of social and religious reform. In short, what occasion, what emergency forced this personality to transfer his labours from one department to another of a quite dis-similar character and more paying than the former—paying not in current gold, but in the gold of his glorious reception by his countrymen and in the realization that he was engaged in a noble cause.

The state of Bengal then really wanted a reformer. If the religious sphere was chaotic, the social sphere was revolting. The evils of religious factions, the evils of social demoralisation, the evils of rigid caste system, the evils of Satti, and the evils of Kuilnism and polygamy were casting their baneful influences upon the people as a whole and stunting their progress. In a word, the prevailing atmosphere was gloomy, and it was the genius of Ram Mohan which dictated to him that " gloom must give place

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to the light '. The hour of need had come : the redeemer was there in the person of the illustrious Ram Mohon.

Fired with the enthusiasm of his self-imposed duty, he wrote a work in Persian " against the idolatory of all religions ". At the age of 42, he wrote a work in English which inculcated the doctrine of the Unity of God. His mission in life was to make people believe that the observance of idolatrous rites could never be productive of eternal beatitude; that the Hinduistic ceremonies like that of *Pran Pratistha* by means of which the *God* of lifeless matter could be changed into a *God* of supernatural powers, were foolish; that the Hinduistic practices of marrying a masculine God with a feminine one were ridiculous; that their anthropomorphism, in short, was a foolish survival of a barbarous age.

At the age of 43 he wrote two works (1) A defence of Hindu Theism (2) A defence of the monotheistical system of Vedas, by way of *reply* to the advocates of the ancient form of Hindu worship. It was at this time that he also began the study of Christianity; and in order to enable himself to form an independent opinion of the value and merits of the Bible, he learnt Hebrew and Greek and sought to gain inspiration from the original texts.

Then at the age of 46, he wrote a work in English— " The precepts of Jesus ", a book which, in his opinion, was an admirable help to the elevation of our ideas about God and to the regulation of conduct in human life.

Then sometime afterwards he founded a religious association but it was a short-lived affair. He was not, however a man who could be sacred away from his noble aims and aspirations, by the coldness of his fellow workers. He started earnest, silent and steady work, changing his former plan. But soon he secured the help of Prince Dwarka Nath Tagore and an association was started under the name of *Brahmo Samaj* in the year 1830, at the age of 56.

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Now all on a sudden circumstances presented themselves which hastened the realisation of his fondly-cherished wish to visit England once in his life. The Emperor of Delhi bestowed upon him the title of Raja and sent him to England in order to represent his grievances before the King of England.

He reached England in the month of April 1831, when he was in his 57th. year. Being a man of remarkable abilities and extraordinary talents he attracted the attention of the English people and his merits were recognised and appreciated. In the year 1833, at the age of 59, he left England for France. He visited Paris and many other cities and then returned to England. Some time after, he visited Bristol, and took his lodgings at the house of Miss Castle—a kind and sweet hostess. His health having been impaired already, he got fever there and as the Fates would have it, the fever proved fatal. He breathed his last on the 27th. September 1833, at the age of 59, in the presence of his two Hindu servants. At that time he was buried in a secluded spot in the midst of a shrubbery. But after a lapse of 10 years his remains were removed to a cemetry near Bristol and a tomb was erected over his grave by Dwarkanath Tagore. Indians who go to England should visit that tomb like pligrims visiting the shrine of departed greatness.

This was the man whose services in the cause of " whatever tended to advance the glory of God and the welfare of man " shall live in the grateful memory of his countrymen, if not in the memory of Humanity abroad.

C. P. SINGH.

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BHAVABHUTI.

Bhavabhuti is a poet of wide renown, and in the estimation of all impartial critics, ranks with Kâlidâsa as an original genius of the highest order. He writes in a clear, crisp, pleasant and manly style and his command over the instrument of language is wonderful.

Bhavabhuti's dramas mark a new era in our national literature, his style is new and his sentiments are new. He is not a follower of the Old School of Poetry to which so many of his contemporaries belong; he is always original, always true,—true to his own feelings and true to the objects which he describes.

His descriptions are all from nature; He enters into the life of nature at her grandest; feels her sublimities and lifts the soul up into a contemplation of the Infinite by showing us the noblest manifestations of nature's grandest scenes.

Besides this, Bhavabhuti is the only Indian poet who attempts to see nature as she is, partakes in her life by the exercise of that rare faculty of imagination which it is the privilege of the poet to have, and makes his readers partake in her life, conveying to them from her message of hope and love. Wordsworth in the West and Bhavabhuti in the East are the only poets who did this in a manner in which no other poet in the world ever did. Bhavabhuti is, in fact, the Wordsworth of India, and one who held "sweet communion with nature" and met her face to face.

In Kâlidasa's descriptions the best passages are those in which nature is linked up with human feeling and

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human emotion; in those of Bhavabhuti the best and the sublimest are descriptions of nature as she is. Bhavabhuti, like Kalidâsa, is the author of three dramas, known as the *Mahavira Charita*, the *Uttara Ramacharita* and the *Malati Madhava*. The first two dramas represent the fortunes of the same national hero, Rama. The story varies but slightly from the story of his life told in the Ramayana. The third is a love story and describes the loves of the youth Madhava and the maiden Malati.

Speaking of the style and sentiment of the first play, Prof. Wilson remarks:—"That the *Mahavira Charita* is the composition of Bhavabhuti, we have not only the usual assurance in the prelude, and the concurrence of general belief, but the evidence of internal structure as well. The same loftiness of sentiment, excellence of picturesque description, and power of language which mark the *Uttara Ramacharita* and Malti Madhava are the characteristics of the *Viracharita*. If the style is less harmonious, and the expression of tender feelings less frequent than in either of the other dramas, the difference in these respects is to be regarded as designed, for the three plays of our poet are written upon the principle adopted by the only great dramatist of our own day, the authoress of 'Basil and De. Montfort,' and may be considered as 'Plays of the Passions', the characteristic sentiment of the Uttara Ramacharita being the *Karunâras*, or tenderness; that of the Malati and Madhava, the *sringâraras*, or love; and that of the Viracharita, the *viraras*, or heroism. Consistently, with this latter purpose, the situations and sentiments of the drama are of a stirring and martial description, and the language is adapted with singular felicity to the subjects from which it springs. It is sonorous and masculine, more vigorous than musical, and although highly elaborate, and sometimes turgid, is in general chaste, and always classical and stately."

As a specimen of the style and sentiment of the

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Viracharita we may select the following from Prof. Wilson's elegant English translation:—

(Paṛashurama to Ramchandra) .

"How now! presumest thou to bend thy brow
In frowns on me? Audacious boy, a scion
Of the vile Kshatriya race, whose tender years
And newly wedded bride, teach me a weakness
I am not wont to feel. Throughout the world
The story runs, I, Rama, and the son
Of Jamadagni, with remorseless arm
Struck off a mother's head. This vengeful axe
Has twenty times destroyed the Kshatriya race
Not sparing in its wrath the unborn babe
Hewn piece meal in the parent womb. 'Twas thus
I slaked the fires of a wronged father's wrath
With blood, whose torrents, drawn unsparingly
From martial veins, fed the vast reservoir
In which I love to bathe. Enough! to all,
That—that I am—is known."

(Ramchandra to Parashurâma) .

"Give o'er thy vaunts—
I hold thy cruelty a crime, not virtue."

The Uttara Ramacharita is a drama of softer feelings; and genuine pathos, tenderness of sentiment and felicity of expression are its leading characteristics. "The poet excels alike in moving the heart by depicting tender emotions and riveting attention by describing in noble language what is grand and awful in nature."

Here is an illustration:—

Sâmbuka. "Here lies our path. Yonder is tall.

Kraunchavat,

Amidst the dark glens of whose wooded sides
The raven silent flits, and hoots the owl

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And whines through whistling caves the shrilly breeze;
And countless pea-fowl, with discordant shrieks,
Chase into sapless trunks and time-worn trees
The frightened snakes. Far to the south extends
The lofty range of hills whose towering peaks
Are diademed with clouds; whose central caverns
Roar loud with mighty waters, as from the earth
The springs of the Godaveri burst forth
And at whose base the sacred conflux bends
In our broad stream, the loud encountering torrents."

But the best known and most popular of Bhavabhuti's plays is Malti-Madhva, a *prakarna* in ten acts. The story is one of pure invention and displays our author's creative genius in its brightest light. "The scene is laid in Ujjayini, and the subject is the love story of Malti, daughter of a minister of the country, and Madhava, a young scholar studying in the city, and son of the minister of another state. Skilfully interwoven with this main story are the fortunes of Makaranda, a friend of Madhava and Madayantika, a sister of the king's favourite. Malti and Madhava meet and fall in love; but the king has determined that the heroine shall marry his favourite, whom she detests. This plan is frustrated by Makaranda, who, personating Malti goes through the wedding ceremony with the bridegroom. The lovers, aided in their projects by two amiable Buddhist nuns, are finally united. The piece is a sort of Indian *Romeo and Juliet* with a happy ending, the part played by the men Kamandaki being analogous to that of Friar Lawrence in Shakespeare's drama". The Malti and Madhava contains several passages describing the grand and majestic scenery of the Vindhya mountains. The following is a translation of one of these passages :—

"This mountain with its towering rocks delights
The eye; its peaks grow dark with gathering clouds;
Its groves are thronged with peacocks eloquent
In joy; the trees upon its slopes are bright

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With birds that flit about their vests; the caves
Reverberate the growl of bears; the scent
Of incense-trees is wafted, sharp and cool,
From branches broken off by elephants ".

Bhavabhuti, like Kalidasa, has his admires both in India and Europe.

"Throughout the whole range of Sanskrit literature", says Mr. Anundaram Borooah,— " from the simple lessons of Hitopadesha to the most elaborate polish of Naishadha, —from the terse vigour of Shankaracharya to the studied majesty of Magh,—from the harmonious grace of Kalidasa to the ornate picturesqueness of Banabhatta, there is probably no writer who can come up to Bhavabhuti in his wonderful command of Sanskrit language, and surprising fluency and elevation of diction. The most difficult verses with the most complicated prosody seem to flow from his tongue without interruption—without any effort—without a moment's reflection. Here and there one may notice words put in more to fit the metre—which throw no additional light on and sometimes diminish the beauty of his passages. But these stains are few and far between. As a rule, every word is in its proper place and has been used with most distinct force. It is extremely probable that he spent years in study before he commenced to write the first of his plays. It is equally certain that during these years he nourished his wonderful memory with a very large stock of words and phrases. And it is not to be wondered that he could afterwards put forth his powers with such facility as is shown in his works ".

" Bhavabhuti ", says another eminent critic, " is second to none but Kalidasa in the department of dramatic poetry. The peculiar merit of his composition is the beauty and sublimity of description,—a quality rarely met with in the productions of other Sanskrit poets. His style is classical, and though elaborate, is not deformed by ex-

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travagant refinements. His descriptions of mountain scenery are highly picturesque and impressive, and his glowing delineation of the sites of Dandakaranya, here shining in tender green, there looking dismal with their vast and dreary extent, and resounding in places with the rushing of the waterfalls and his descriptions of the transparent rills moving gently along, with their banks shaded with groves of cane, are indeed sublime and romantic. Besides this, Bhavabhuti is one of the *tenderest* of poets. The pathetic strain, describing the painful situation of Ajodhya's and Sita's lord, and depicting in 'breathing terms' his tender feelings, roused by the sight of the familiar scenes when he had lived for years with his beloved queen whom his own cruel hands have now banished from the kingdom, a victim to the howling wilderness, and whom he never hopes to see again, can

> "Create a soul
> Under the ribs of death".

Elphinstone gives Bhavabhuti the first place among the poets of India. "The best dramatic authors", says he, "are Kalidasa and Bhavabhuti. The first excels in tenderness and delicacy and is full of highly poetical description. The other great dramatist possesses all the same qualities in an equal degree accompained with a sublimity of thought, a manly tone, and a high and even martial spirit, that is without example in any other Hindu poet that I have heard of".

Colebrook, who always admired the genius of Bhavabhuti, calls Malti and Madhava, an "unrivalled drama."

It will thus appear that Bhavabhuti is one of the greatest dramatic poets that any age or country has produced and is quite the peer of the bard of Avanti and the great Shakespeare.

SHRI KANTH.

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The Message of the Arya-Samaj

III

The Preamble (*continued*).

The King of Kings, The Jagadguru (World's Teachar) says:

Men and Women of Aryavarta! Descendants of the primeval Rishies! Inheritors of the most glorious civilization the world has ever developed! Sufferers from the most disastrous downfall the world has ever witnessed!

Hearken, ye, to the story of your fall and be wise. Attend, ye, to the precepts of this message and elevate yourselves. Act, ye, up to the dictates of your consciences and be happy.

You were once a happy people. Your land was a land of smiles. You were all *Devas* and *Devatas*. The *Varnas* were well defined and there was no conflict of classes. The *Ashramas* were duly adopted and there was no lack of servants of society. There was no disease except death. The wheel of progress started revolving. The Vedas were critically studied. The *Vedangas* were compiled. The *Darshanas* were composed. The one interpreted My will as revealed in the Vedas; the other tackled the problem of My existence, My nature and My attributes as manifested in Nature. All the facts and arguments which denied My existence were stated with a perspicuity, a fairness and a profundity which are the admiration of all who have carried on investigations on the subject. And all those

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facts were explained away and all those arguments demolished The ideal, moral, and intellectual conditions that obtained in society, made possible the establishment of an ideal state.

But a time there came—a cruel time it was—when all was changed. Wealth accumulated; men decayed. Political rivalries became the order of the day. Righteousness was trampled under foot. Rights were wrested from lawfull hands. A Reign of Terror began. Retaliation followed. The war—the great, great war—the Mahabharata war broke out. Aryan society was shaken to its foundations. *The first great crisis in the History of the Vedic Religion was precipitated.* The saviour appeared. The mighty souled Shree Krishna—the great *man*, who, in his previous incornations, had been made fully qualified to undertake the task—descended as an *Avatar* from the state of perfect bliss called *Moksha* for arresting the decay of Aryan society and regenerated Aryavarta by his vigorous preaching. The greater part of Aryan Religions and scientific knowledge was rescued from oblivion.

But soon after, intellectual decadence set in. The little learning of some proved dangerous. They drank, but not deeply of the Pierian spring. It was forgotten that the *Vedangas* and the *Darshanas* were mutually supplimentary. An imperfect acquaintance with the former led to a perpetration of the grossest barbarities in the name of Religion. A partial knowledge of the latter supplied the philosophic basis to hasten the demoralization that spread. Hecatombs of innocent victims were offered—to Me!—it was said. The piteous wail of helpless animals rent the air. sacrifice came to mean slaughter. Morals became lax and men degenerated.

This was the 2nd great crisis in your relegious history. The Boudhavatara occured. The meek Siddhartha turned all this. In place of rivers of blood that flowed to sterilize the sands, there gushed forth from every heart the crystal

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fountains of mercy, blessing him that saved and him also that was saved.

Within a sort time, however, the sociological rhythm was repeated. Society took a dip downward. Buddha's teachings were misunderstood. Because he laid greater stress on Ethics than on Theology, he was supposed to have advocated Athiestic Agnosticism. From this to Atheism was but an easy transition. When My existence was denied, My Revelation was naturally rejected. The Revealed scriptures were reviled. Rationalism dethroned Religion. Social disruption was within sight.

Thus did the 3rd great religious crisis come about. Matters reached a climax when the brainless bigots began enforcing uniformity of belief. A typical act of ecclesiastical heartlessness brought the man, who fought the bigots, on the scene. Look! A King's daughter the jewel of her race and one of the brightest stars of the galaxy in the firmament of the Vedic Religion—raises aloft from her palace tower her plaintive voice to Me and implores, "किं करोमि क्वगच्छामि को वेदानुद्धरिष्यति" "What shall I do? Where shall I go? Who shall save the Vedas." They were forcing her to kill her conscience and forswear the Vedas. The cry is heard by Kamarila bhattacharya—the Brahmarshi of Bengal—who was then passing by. See, how resplendent he looks with the triple plaits of *yagnopaveeta*, symbolic of purity, piety and philanthropy. Watch, how the words affect him. Says he "मा बिभेषि वरारोहे कुमारिल्ल भटोऽस्तिभूतके," "Fear not thou, elevated fair one. Kumarila lives on this Earth."* You all know how he kept his word and how by his labours and those of his illustrious pupil, Shree Shankaracharya, the redoubtable champion of the Faith, the sacred flag of Om was replanted in Aryavarta to waft for ever there for you all to look up to and attain salvation.

After a time however, only the negative side of

*This is a well known story. P. K. R.

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Shankara's teachings became popular. In consequence there of, the insanities of Idealism upset the minds of the leaders of society. Temporal affairs were neglected by the active classes of the population, with most disastrous consequences to all. The commonality surrendered their birthright of regulating their lives into the hands of the most despicable of despots–the priests—the *pujaries*, "the enemies of all true worship." These "*Bammons*" clutched at the opportunity thus offered and founded a Theocracy of Greed. These forgers fabricated *Naveenas* (नवीनाः) and in the name of the Rishies of yore palmed them off as *Puranas* (पुराणः). They thus permanently perverted the popular mind from the Sanatana Dharma. In My place, they installed a stone and inaugurated a *regime* which has destroyed all your आत्मिक बल (strength of the soul). What else can you expect if you address your prayers to जडवस्तु (stones and stocks), which hear not your petitions, heed not your wailings and care not for your cursed lot? Thus far they went; and they went farther. They saw sexual depravity in men and women and that prompted them to legislate for society in a retrogressive spirit. Laws were enacted enforcing purity; but, as often happens in this world, the makers of laws were the first to break them. Men— oh, they were free to have as many wives, as often as they liked. But woman's life was made a living death by the institution of child marriages. Consequently शारीरक बल (bodily strength) was lost and you became a baby born race.

The most disastrous and blighting of all human institutions—caste— was launched on its cursed career in society. सामाजिक बल (Social strength) was crushed. Such a deplorable state of affairs opened up the way for the political conquest of Aryavarta by the Islamites. During the dark ages of their rule, several attempts were made to extirpate Aryan civilization. But, thanks to the noble labours of the holy Gurus and the humble saints, Chaintanya, Kabir

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and Ramdass, the attempts failed and Aryan civilization was saved for the benefit of posterity. With the decline and fall of the Islamic Empire and the establishment of Aryan kingdoms in its place, the prospects for the propagation of the Vedic religion seemed bright indeed.

But in the meanwhile, *The Religious Conquest of the East by the West* began to affect you and brought in its train evils of an altogether different kind: evils, which in-alliance with those already in operation for these 5000 years have paralysed your activities for the present, the present, which is the child of the past and the parent of the future.

(To be continued.)

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Hindustani as the National Language of India.*

A *Resume* of Dr. Nishikanta Chattopadhya's recent lecture by Mr. Baji Krishn Rao B. A. B, L.

The Dr. began his learned discourse by examining the suggestion of a highly anglicised friend of his who thought it would be "a jolly good thing" if the language in which he had been thinking writing and speaking; dreaming, coughing and swearing for several years past were to become the National Language of India. It was already the language of educated Indians, of congresses and conferences, of meetings and associations, of journals and reviews, of courts and offices, all over the country. "Could it not therefore" the Doctor's anglicised friends argued, "be made the national language of the whole country, by and by"? "No, such a thing is neither possible nor desirable" was what the Doctor had heard it said on all sides and by all sorts of people. Otherwise, of all others, the Dr. would have hailed its introduction not only with joy, but also with enthusiasm. It would have given us an easy solution of all our racial problems and our linguistic difficulties. "But such a consummation, *viz* the adoption of English, though devoutly to be wished for, was" it was positively affirmed, "neither practical nor desirable." The educated Indians were a 'microscopic minority'; the masses could be reach-

* A *résume* of a lecture delivered in the hall of The young Men's Improvement Society, Hyderabad Deccan, on Friday the 19th. October 1909, by the distinguished scholar, antiquarian and thinker, Nishikanta Chattopadhyaya Esquire P H. D.

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ed only through the vernaculars of India. So it was, the speaker said, that the British rulers of India laid great stress on the culture and development of the Indians vernaculars. This is to be noticed in even the much-maligned minute on Education by Macaulay and was particularly emphasised in Sir E. Wood's memorable dispatch on Education of 1854, which has justly been regarded as the Magna Charta of university education in India. For, it was by cultivating the vernaculars, the British rulers could understand the people of this country. But it was found that Persian and Sanskrit were confined to the higher literary or official classes. So the language, which, besides being indigenous to the country was already serving the purpose of a Lingua Franca, was patronised by the Govt. who sought to make it the official language of at least Northern India and with that view imported a number of distinguished writers and scholars to write good and useful books of scientific and practical knowledge. In pursuance of the same object the Fort William College was founded. It was under the patronage of the then Governor General, The Marquis of Wellesley, and had for its principal, Dr. John Gilchrist who gathered round himself a hand of distinguished Urdu scholars. These latter were employed in translating several English books into Urdu and also in writing many original Urdu ones. (Here the Dr. gave a full account of the literary labour of the scholars of the period.) The books under reference were noted for their simplicity and the elegance of their style both in Hindi and Hindustani and the speaker wished that modern Hindustani authors had struck to those Calcutta models rather than to the turgid and stilted mannerisms of the court poets of Delhi and Lucknow. 'But' the speaker continued, 'in trying to show that instead of imposing their language on the people of India, the British rulers had encouraged the study of the vernaculars, he had given a short sketch of the Fort William College school of

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Urdu Literature—the fourth and the last but one stage in the history of that language." With this, the speaker promised to deal in its proper order and for the time being he wanted to retrace his steps and give a short sketch of the history of Urdu Language and Literature from the beginning, with a view to make it clear, why of all modern Indian vernaculars, he considered Urdu as the most suitable one to became the national language of modern India.

THE HISTORY OF URDU LANGUAGE AND LITERATURE.

At the very outset, the Dr. objected to the use of the word Urdu, which, he said, should be dropped altogether, particularly in view of its claims to become the national language. Hindustani, he affirmed would be the most appropriate term. He wondered why our Mohammedan fellow-countrymen would not more largely adopt that term than Urdu, which was only a local, an early and a particular phase in its development. Not to adopt the term Hindustani in place of 'Urdu' was as reasonable as to call man a monkey, simply because, according to the Darwinian Theory, he is supposed to have been descended from the anthropoid apes.

The origin of the Hindustani language must be traced to *Brajbhasha*, the Hindi dialect spoken around Delhi and the adjoining provinces. To this original language, in course of time, Persian, Arabic and Turkish words were added as a result of the intercourse in all walks of life between the Hindus and the conquering Mussalmons who first entered the country about the 8th century of the Christian era. All the conquering hordes spoke Persian and so it happens that there is a preponderance of Persian over Arabic and Turkish words.

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But though Persian, Arabic, Turkish and other foreign elements got incorporated into the old Hindi and began to lend it the aspect of a new language, yet, Hindustani retained in its syntax, its phonetics and its grammatical inflections, all its old Hindi characteristics. In spite of that, however, Hindustani should be considered a seperate language, because of its script and vocabulary—two essential elements that give individuality to a language. There were good reasons to believe that though during several previous centuries, Persian words were largely taken into the language, yet the Hindustani language properly so called did not take any definite shape till the 16th Century. It had to be remembered, however, that it was the Hindus who introduced Persian words to a large extent, into the language. The Mohammedans spoke Hindi fairly well and it was not they who brought in Persian words. By the Revenue System introduced by Akbar's Finance Minister, Raja Todar Mal, a Hindu by birth and breeding, the Hindus were compelled to learn Persian. So, in the opinion of the Dr, the Hindus had just as much credit as the Mohammedans for the coming into birth of the Hindustani language. Hindustani was thus in its swaddling clothes, so to say, at the end of the 16th Century in the reign of Akbar—the Emperor to the epoch of whose glorious reign we have to go back for the origin of Hindustani, our would—be National language—; just as we have to trace the first germs of a National Government and a National breed, the *Deene-elahi*, to the same Epoch. (The Dr. is a Brahmo and that a good old one of the Adi Section). It would have been fortunate if those threefold germs of Nationality had been allowed to grow and attain their normal development and not been crushed out of existence by one of the greatest political blunders, stimulated by personal greed and religious bigotry, that has ever been perpetrated in the annals of the human race.

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Just as Hindustani was being born in Northern India in Akbar's time, Dakhni, its first cousin, was also growing in the courts of Golkonda and Bijapur at about the same time. In fact, it may be claimed with just pride that the earliest Hindustani authors wrote at the courts of some of the Mohammedan dynasties that had risen on the ruins of the Bahmani Kingdom. Far away from the cockpits of the North and the fierce conflicts of races and creeds, the Sultans of Guzerat and the Bahmani dynasties had greater opportunities of peaceful consolidation and internal development than their contemporaries in the North. So the most ancient Urdu poet, Shujauddeen Nuri, was a native of Guzerat. So also did the Kutab Shahi Kings and others under their patronage write excellent Urdu poetry; so that the first beginnings of Hindustani literature were undoubtedly started in Golkonda and Hyderabad Duccan—in the dominions of H. H. The Nizam, who rules over a greater part of the territory which formerly belonged to the Bahmani Kings.

His Highness has succeeded to the old Bahmani Kings not only in power and territory, but he has also followed in their footsteps in his patronage of the Hindustani language and literature. His Highness as also his Hindu Prime Minister, His Excellency Maharaja Sir Kishen Prashad Bahadur K. C. S. I., are excellent Hindustani poets. After paying a compliment to their poetic attainments, the Dr. expressed a hope that its present custodians, *viz* His Highness The Nizam and his Prime Minister would give Hindustani an impetus of noble culture so as to force the other races of India to acknowledge its intruisic superiority. Like the Kutub Shahi Kings of Golkanda, the Adilshahi Kings of Bijapur were equally distinguished in their patronage of Hindustani literature. Speaking of the latter Kingdom, the speaker mentioned the interesting fact that the Court Poet of Adilshah was a Brahmin. But the first accepted standard of Urdu literature

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was producod by Wali of Aurangabad, also a Dakni, who flourished in the reigns of Aurangazeb, Bahadur Shah, Farrukh Siyar and Mohammed Shah. The advent of this great poet into Delhi gave a great impetus to Hindustani literature in the 18th Century. He and other poets were driven by the irruptions of Nadir Shah, the Mahrattas and the Duranies to the Court of Shuja-ud-dowlah of Oudh. In Wajid-ali-Shah, the last and unfortunate Nawab Wazir, they found an apt and excellent pupil. The Nawab Wazir was a great poet and musician. When he was a state prisoner in Calcutta, his famous couplets,

"जब छोड चले लखनौ नगरी etc."

and

शहजादा आलम् तेरे लिये etc."

sung all over the country would evoke sympathetic response in the Bengali hearths and homes for the dethroned King of Oudh. In those days, the relations between Hindus and Mohammedans of Bengal and particularly of East Bengal were very different indeed !.

From the short sketch of the history of Hindustani language and literature given above, the learned Dr. drew several inferences and pointed out why of all modern Indian vernaculars, Hindustani had for greater claims to become the National Language of India.

The following were some of the inferences he drew :--

1. Hindustani is, and has been, the *Lingua Franca* of India, spoken and understood from Dacca to Karachi, and from Lahore to Tanjore. It is consequently spoken by a larger number of people than any other vernacular.

2. It is like English a mixed and composite language which contains and represents in due proportions both the Hindu and the Mohammedan elements— an indispensible condition in any institution, religious, social, political, or linguistic that claims to be national.

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3. It is a practical and flexible speech and is capable of boundless expansion in future.

4. It is likely to thrive better, because it enjoys the patronage of the ruling class in India.

5. Its script is both elegant and easy.

But some scholars were against the continuance of the script and among them was the Dr's esteemed friend Dr. Shashululama Syed Ali Bilgrami (a cousin of Mr. Syed Hussain Bilgrami, late of the Indian council). Among other things Mr. Bilgrami said that one of the causes of the backwardness of Mohamedan education in this country was the difficulty of acquiring a knowledge of Urdu reading. The lecturer differed from his friend; but did not then want to enter into the details of the controversy on the proper script for Hindustani.

Having drawn the above inferences, the Dr. quoted high authorities in support of his contention that Hindustani would and therefore should be the National Language of India.

Notwithstanding all that, Dr. Otha Shrader P H. D., Director of the Adyar Library at Madras, writing in the last June number of the Indian Review had disposed of Hindustani's claims to be the national language in the following peremptory remarks: "Let me tell you that Urdu is the very expression of the pitiable state in which India had sunk. Its adoption will surely help you to degenerate quickly and not to raise your Nation." The lecturer replied to the objections implied by the writer and as regards one of them viz. the existence of a large semitic element in Hindustani, he said that it (Hindustani) could no more become the National Language of India without its semitic element than India become a Nation without its Mohammedan population being duly reckoned with—and incorporated into it. But if the writer meant that Hindustani

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could not become the national language because its literature was at present in a degraded condition, he was probably right. As to that, there existed a remedy. If Hindustani was to be the national language of the country, Hindus, Mohemmadans, Parsis and Christians should all begin to give expression to their highest spiritual needs and severest moral struggles through the medium of that language. With a few honourable exceptions here and there, the natural guardians of that language had not kept pace with the culture and science of the age and therefore it was that Hindustani literature was poor at present in such works. Translations chiefly from the English language were necessary. Of the three stages in the growth of a language viz translation, assimilation and original composition, Hindustani had not as yet passed through the first stage in a proper manner. The present-day translations were mostly of wretched novels like those of Reynold's and were very injurious to all young persons that read them.

But notwithstanding all its intrinsic merits and the social and political advantages it evidently enjoys, Hindustani can never be the national language of India unless those who are its natural custodians utilize those merits and advantages in the right direction and according to right methods. Political patronage could not do much.

And there are certain laws according to which only the future growth and development of Hindustani as the national language of India can be stimulated. Some of these laws are :—

Hindustani shall have to go back more largely to its "Tadbhavas" of Brajbhasha i. e. it should be more Hindi-ized and less Persian—ized.

2. Hindustani Literature should be thoroughly indigeneous, scenting of the soil of its growth, of its trees,

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flowers, insects, animals, rivers, mountains, tribes, castes, men and women, just as they really are in their ideal and poetic relations. There is no harm in studying as much Persian and Arabic as you like, but the Hindustani poet or author should draw his inspiration, his metaphors and his analogies from the people and soil of India, in preference to those of Persia and Arabia; otherwise that literature would be an exotic and would accordingly fail to appeal to the majority of its readers for whom it is primarily intended.

Similarly a Hindustani poet or novelist should draw his heroes or heroines as much as possible from the history of his own Motherland rather than from those of foreign countries, though these countries may happen to profess the same religious creed. Religion is no doubt an important tie that binds communities but the bond of a common Fatherland or Motherland is still deeper, stronger and more natural. The sentiment of "Patrie" is even stronger and deeper than that of race. The Hindu Mohommedans (as the Germans would put it) are mostly descendants of Hindu converts with a homeopathic dose of foreign blood here and there, considerably diluted in the course of centuries. "Why should not" asked the Dr. "the Mohammedans take a far greater interest and pride in their own Motherland than in any other country and cherish towards her the same sentiments of love and veneration as the Hindus do. A distinguished Mohammedan gentleman, Mr. Syed Ali Imam, President of the last All-India Moslim Conference gave expression to his fervid patriotism in the following words: "We, the educated Moslims of India have no less love for the land of our birth. We are tied to her by the sacred association of ages. We yield to none in our veneration of, and affection for, our Motherland. All our hopes and all our aspirations are wrapped up in the advancement; all along the line, giving protection and preferment to all her children alike without any invidious

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distinction." If more educated Indian Moslims shared the same views as the Imam held, the Hindustani language would soon arise above the reproaches now cast on it. In order to become the National Language of India Hindustani must, above all, represent the deepest thoughts and the loftiest ideals of all Hindustan and not merely the sectarian prejudices, or the sectional views of a certain clique or of a certain 'league', however, 'gaseous' or "goosequilled" some of these might happen to be. (A fine description, indeed, of the pretensions of the Moslim League B.K.R.) A literature to be permanent and progressive must express the permanent and progressive interests of the race or races which it represents. If it expresses only the fashionable caprices of the hour, the prejudice of the bigot, the bias of the partisan or the vapourings of the shallow-pated rhetoricians whose chief object is to achieve a cheap notoriety, it will be ephemeral in its existence and useless in its effects. Until Hindustani fully realizes that it is no longer a camp dialect but a truly national language, it can never become anything at all. To achieve that end, Hindustani writers must in the first place give up all their sectional and religious prejudices and must fall in line with all those nascent aspirations and institutions that are furthering our combined National Weal and then try to give expression to those thoughts and ideals in as simple and clear a style as the language is capable of. Fortunately, there are already a few such authors in modern Hindustani literature—the 5th and the most modern stage of it. Of these, Sir Syed Ahmed Khan, Raja Ram Mohan Rai and several living authors might be mentioned. They may justly be regarded as the earliest prose writers on serious subjects in the Hindustani language. Some of Sir Syed Ahmed Khan's maturer views on politics and religion, formed when he was at the very height of his intellectual power and moral greatness were so unbiased, far-sighted and patriotic

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and had been expressed in such pure and chaste style that he (the Dr.) was tempted to quote some of them. (Selections from Sir Syed Ahmed Khan's writings were read out). There were several other writers of note now living who may be classed with the above. One of the most brilliant was Dr. Md. Ekbhal of Lahore, with a recital of whose beautiful patriotic song, "*Hindustan Hamara*," the lecturer closed the lecture and expressed a hope that other Hindustani poets of the present day would follow in his footsteps and strike their lyres to produce similar harmonies.

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THE SOCIAL ORGANISM.

V.

A CRITIC ANSWERED.

The Indian Social Reformer of Bombay in its issue of December 5 criticises in a satirical tone and a spirit of lofty disdain some of the statements contained in our articles on "The Social Organism." It appears that the writer of the criticism in his self-sufficient contempt of inferior mortals like ourselves has not thought fit to go through the articles and has, as was to be expected, quite failed to grasp our meaning and to understand the drift and purpose of our observations. If he has distorted our remarks he has done so in the belief that he is rendering a signal service to the cause of social reform and exposing presumptuous ignorance and audacious quackery. Happy delusion! It is a pity that a stern sense of duty impels us to demolish it. Nothing satisfies the soul of some people so much as a consciousness of intellectual preeminence and superior wisdom and no attitude of mind is more welcome to them than that of condescending and patronising communicativeness. The writer begins by saying that the feet of normal persons can distinguish between the feel of a snake and that of an ordinary rope. We know of no criterion by which to judge of the normality of a person. May it not be that the foot of the writer is abnormally sensitive? Be that as it may, the fact remains that the foot imparts very little knowledge of the qualities of things when compared with "conspicuous

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organs of active intelligence." The finger tips can feel the heart beatings of a person by means of the pulse. Can even the abnormally developed toe do this? As we stated in the second article of the series, by means of the finger tips the clothier detects the quality of a cloth, the miller and the flour inspector determine the grades of flour, the bank-teller detects the presence of a counterfeit among a thousand notes that are passing rapidly through the hands, and blind persons can tell the frame of mind of their friends by touching their faces nearly as accurately as a seeing person can do. If, as the writer says, "Our feet is neither more nor less intellectual than the leg or the arm or for that matter the face," will he try to do all this with his feet? If he succeeds in this attempt he will have demolished the universally accepted conclusions of psychology and immortalised himself. Then indeed he will emerge from obscurity and shine as a star of the first magnitude in the firmament of philosophic hought.

He, then, inflicts upon us a long winded statement of the elementary physiological truth that the brain is the centre where all impressions are felt and even goes so far as to enlighten us on an abstruse physiological point by unearthing out of dusty tomes and voluminous manuscripts the hitherto undiscovered truth that "physiologists have mapped out the brain and we know exactly what point in the brain answers to and controls the movement of which particular limb and organ" By performing this intellectual feat he has quite overwhelmed us with gratitude. The load is too heavy for one man to carry. An entire generation will, we hope, share the burden with us. The writer's dominant, imperious, and commanding personality is stamped on every word that his pen has indited, for he indignantly remarks. "We have sometimes felt that modern works on psychology contained absurdly too much of physiology, but the example of the writer

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in the *Vedic Magazine* shows that there is some justification for the procedure". Thank God that the worthy pedagogue has realized after all that dullards, dunderpates, and sluggards like ourselves have to be taken care of. All these strokes have fallen thick and fast on our back because we have called the feet "the least intellectual of bodily organs". The use of the word "intellectual" by us has quite upset the intellectual equilibrium and mental equipoise of our critic. He has, it appears, got a keen and penetrating intellect—an intellect which discerns even that the existence of which was never so much as suspected before. To the writer's pellucid intellect and clear understanding it appears that we are "under the impression that each part of the body is furnished with a separate brain and that the feet have less brain-matter than the legs and the arms."

What wonderful powers of psychological analysis! It is a pity that the Pickwick club is no longer in existence, otherwise the writer would have fittingly and without exciting any jealousy adorned the presidential chair. As for us, our only consolation is that we are in excellent company. Professor J. Clark Murrary L. L. D., F. R. S. C. in his "Hand book of Psychology" speaks of the sense of taste as "the lowest of all the special senses in intellectual rank" and of the "intellectual capabilities of taste" as being slight, when contrasted with those of the other special senses. Again at one place he says.

"But in mature life sight is the sense to which we commonly resort for most of our information". Does he not mean that the eye is the centre and that we have to resort to it for information. What says our critic? If he were to write out his criticism on these lines and send a copy to De Wolfe Fiske & Co. Boston, the publishers of the book, which the Syndicates of Indian Universities are sometimes foolish enough to prescribe for the B. A. Ex-

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amination, it is just possible that it may be withdrawn from circulation and re-published after a thorough revision by our friend. But poor Murray is, by no means, the sole offender. Professor Michael Maher in his "Psychology, Empirical and Rational" commits the same blunder. He speaks of the "cognitional value" of taste being very low and of its "cognitive inferiority." Further he speaks of the capacity of touch for discrimination. Does he not mean that the power of discrimination—the glorious privilege of man—resides not in the brain but in the organ of touch? Do not his words imply that touch is endowed with capacity? What cure does our critic propose for such blank stupidity and rank obtuseness? At another place the same eminent psychologist says "Notwithstanding its very delicate sensibility as to differences in quality, intensity, and duration, in addition to the very revivable and associable character of its associations, which *all conspire to give the ear such high intellectual value* as a representative faculty, it ranks very low as a direct medium of objective knowledge."

Lo! The ear is hear spoken of as being a highly intellectual organ. Professor Sully speaks of sight and touch as leading perceptual senses. Does he not mean that the eye and the ear are percipients and each has got a brain of its own? Let our critic speak.

"The same psychologist tells us that the ear does not develop a "space-consciouness" comparable to that of the hand and the eye in "fineness" and "discrimination". Again our critic laughs in his sleeve because we know not the difference between the functions of psychology and physiology. According to him perception belongs to the domain of the latter science. Up to this time we have been of opinion that the physiologist studies "the various operations of our vegetative life and examines into the action of digestion, respiration, growth, nutrition and the other vital processes which take place within us" and that

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perception being made up by the "localising and the objectifying of sensation" is a mental process within the province of psychological investigation.

But our friend tells us that when we speak of one organ as imparting more or less knowledge than the other organs we are trenching on the domain of physiology. We humbly bow down to the decree. Coming to the comparison of society to an organism the writer says :—

"A moment's consideration will show that the comparision of society to an organism is true only within certain well-defined limits. An organism is a group of organs mutually dependent, supporting life in an individual plant or animal. A human society differs fundamentally from such an organism because while in the latter each organ is adapted to one particular function and to it alone, in human society every individual possesses potentially at any rate the capacity of discharging all the functions possessed by every other individual. The lung, the kidney, the heart, the stomach and the brain are all differently constituted; but there is no such specialisation in the constitution of mankind. There is no difference of physical or mental endowment which marks one man as a statesman and another as a blacksmith, or one man as a Brahman and another as a Sudra".

A less-gifted man could not have strung together so many palpable, egregious and flagrant biological and sociological blunders in so small a compass and with such perverse ingenuity and "assumption of science." In the first place the definition of an organism is quite misleading. This definition does not cover the polyp's body, each portion of which is alike stomach, skin, and lungs and there exists in which scarcely any mutual dependence of parts.

The lowest social organisms also consist wholly of repetitions of one element. Every man is a warrior, hunter, fisherman, builder, agriculturist, toolmaker. The higher

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physical organisms possess complexity of structure and mutual dependence of parts. Similarly in higher societies there is differentiation and integration and specialization of functions economically called "Division of Labour." So close is the similarity that Herbert Spencer speaks of "Physiological Division of Labour".

Says he:—

Societies slowly augment in mass; they progress in complexity of structure; at the same time their parts become more mutually dependent; their living units are removed and replaced without destroying their integrity, and the extents to which they display their peculiarities are proportionate to their vital activities. These are traits that societies have in common with organic bodies. All these traits in which they agree with organic bodies and disagree with all other things, entirely subordinate the minor distinctions: such distinctions being scarcely greater than those which separate one half of the organic kingdom from the other. The *principles* of organisation are the same, and the differences are simply differences of application.

Again:—

Whether it be in the development of the earth, in the development of life upon its surface, in the development of society, of government, of manufactures, of commerce, of language, of literature, science, art, this same evolution of the simple into the complex, through successive differentiations holds throughout."

Again it is absurd to say that every individual possesses the capacity of discharging all the functions possessed by every other individual. We cannot conceive of a statement more opposed to the dictates of common sense, teachings of science, and facts of history. The Law of Heriditary Transmission, the peculiar aptitudes due to Karmas in the past birth, mental mass, mental complexity, rate of mental development, &c. &c. cannot be ignored by even the merest tyro in sociology. Is it then, merely due to previous training that Macaulay was a literary artist who had a dread of austerer studies and Newton an astronomer? Could Shakespeare have, under any conceivable set of environments, improved the steam-engine or James Watt produced the "*Hamlet*"?

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Could any course of training have made Edison a dramatist or enabled Geothe to invent the phonograph? To us it appears to be an axiomatic truth that "though the units of a community are all sensitive they are so in unequal degrees. The classes engaged in laborious occupations are less susceptible, intellectually and emotionally, than the rest; and especially less so than the classes of highest mental culture." This essential inequality constitutes the difference between a Brahman and a Sudra.

Again the writer betrays a lack of knowledge of ordinary facts when he says that each bodily organ is adapted to one particular function and to it alone. We have shown above that in lower organisms there is no such differentiation. Even in higher organisms the functions of one organ have sometimes to be discharged by another. In the case of blind men touch takes the place of sight. Even colour can be perceived by means of touch. When a person is extremely sick, food is conveyed to him by-means of the rectum. Of course the work of the bodily organism and the sociai organism is most admirably done only when there is a physiological Division of Labour and a sociological Specialisaton of Functions. The verse of the Purush Sukta lays down the most scientific, the most rational, and the most ideal methods of social governance by indicating the best mode of Division of Labour. The social organism that conforms to this ideal is the highest and the highest alone can conform to it.

Again the writer says :—

"Among ants there is a special kind of workers which can take no part in the perpetuation of the species and are set apart as it were by Nature for the service of the ant community. Such a community more nearly answers to an organism than human society in which there is no such natural differentiation. No doubt, a community in course of time acquires a certain solidarity of life which presents

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some amount of superficial resemblance to an organism but this solidity is based not on fixed physical conditions but on economic and political arangements which have been changed in many countries from time to time."

It is impossible to shut one's eyes to the fact that there are some incapables in human society fit only for menial service and that their inferiority is due to specific peculiaries of mental structure or to differences of moral worth. These incapables are scattered in all ranks of society and in all strata of the social order. Hereditary caste system, therefore, which makes helots of men because they are born in certain tribes and families is a curse. The Veda does not sanction it and instead of defending it we denounce it in unmeasured terms. Did we not say in our last article.?

"All who are condemned to a life of servitude are not Sudras. Those among them that feel that they are fitted for a higher kind of work but are denied opportunities of social advancement on account of inequitable adjustment of economic forces and unjust distribution of advantages chafe under the yoke and in their attempts to sunder the chains which keep them down make the machinery of society squeak and creak.

Let political and economic barriers be broken down and nature alone operate. She will point her finger at the true Brahman and the true Sudra with unerring precision, the gulf of anarchism which is yawning wide and threatens to swallow up civilized humanity will be bridged over and society will march forward triumphantly to its appointed goal. The organisation of each society ought to be determined by the mental and moral traits of its units. This is the infallible cure for social diseases.

It is true that the power which moves human society is spiritual, but it must be remembered that an analogy is a similarity of relations and not essential resemblance.

The critic says that if society is an organism in our

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sense of the word, the rise of democracy all over the world should be regarded as a violation of the laws of nature. If the rise of democracy means the diffusion of knowledge among the proletariate and the coming to the front of Newtons and Patanjilis hewing wood and drawing water, we welcome this movement. But if it means the recognition of the principle of social equality of all, whether fools or wisemen, knaves or saints, and the participation of all men in the work of government; we are emphatically of opinion that democracy is worse than autocracy. Says an eminent philosopher. "It is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. For there is a reserve of latent power in the masses which, if it is called into play, the minority can seldom resist. But from the absolute will of an entire people there is no appeal, no redemption, no refuge but treason". Sovereignity of the whole people is being tried in some American states which boast that they have furnished the supreme pattern of the democracies of the future. The following picture drawn by Mr. Bryce speaks for itself:—

> In one state *viz.* New York, in 1869–71 there were flagrant scandals, which led to the disappearance of three justices of the superior court who had unquestionably both sold and denied justice. The Tweed ring, which engaged in plundering the city treasury, found it convenient to have in the seat of justice accomplices who might check inquiry into their misdeeds. This the system of popular election for very short terms enabled them to do, and men were accordingly placed on the bench whom one might rather have expected to see in the dock—bar-room loafers, broken down attorneys, needy adventurers,—whose want of character made them absolutely dependent on their patrons... .....They did not regard social censure, for they were already excluded from decent society; impeachment had no terrors for them since the state legislatures, as well as the executive machinery of the city, were in the hands of their masters.....

The writer winds up his criticism by saying that analogies drawn from the belly and limbs, are fit only for

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children's fables but they can have no serious bearing upon national problems. Dog matic and vehement contention can ill supply the place of calm, measured statement of a well-thoughtout position. We repeat that we are in excellent company and certainly do not envy our critic, perched on high stilts though he be. Herbert Spencer turned himself into an incarnation of Æsop for he wrote a paper on "The Social Organism" in which he drew arguments from limbs; belly, viscera, heart, blood, veins and arteries and after mature thought came to the deliberate conclusion that the comparison of a society with a living body was fully jnstified and that the parallelism became the more marked the more closely it was examined. To Professor Huxley it appeared to be very just that the resemblance between body physiological and the body politic was *an indication, not only of what the latter was, and how it had become what it was, but what it ought to be, and what it was tending to become.*

Mr. Lester Ward regards the comparison as legitimate. Hobbes and Plato worked in the same field. If the deliberate opinions of these men, supported by a fomidable array of arguments and proofs drawn from History, Sociology, Physiology, Psychology and Biology are to be dismissed with scorn and the *ipse dixit* of one man, even though he be editor of a weekly newspaper, is to prevail, all that we can say is that we shall be no party to such a consummation.

———:-o-:———

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CRITICISMS & DISCUSSIONS.

MORALITY AND NATIONAL PROSPERITY.

"Had we kept the light of true Hinduism undimmed, we should not be a suffering nation. Suffering follows sin and God knows what sins we have not to account for. But how many of our people now-a-days consider it worth while to bestow even a passing thought on this subject?. Go wherever you like you have nothing but politics. It has become the staple food of the mature and the immature. Let us say again that Politics alone cannot effect the regeneration of a race. Those who wish well of the country, should turn their first attention to the moral and spiritual elevation of the people"—*The Indian Mirror.*

In the *Kartik* number of your Magazine you were pleased to publish the above quotation from the "Indian Mirror" of Calcutta, and to make the following comment upon it :—

"A sound and well-meant advice to be sure. But is our moral and spiritual elevation possible unless and until we boycott all state and missionary schools and colleges where a godless education is imparted to our young hopefuls to the utter neglect of religious and moral instruction?" I confess it is difficult for one to follow your argument. In other words you mean to imply that political work must precede the imparting of religious and moral instruction to our youths. Your comment also involves an admission that since the state and missionary colleges have not hitherto been boycotted to any desirable extent you have not been

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able to elevate the wards under your training morally and spiritually. And as I don't think that a wholesale boycott of all the state and missionary schools and colleges is practicable within the near future, it seems, on the assumption already referred to, that there is going to be a deadlock so far as moral and religious instruction is concerned. Now such a conclusion is neither desirable nor true. The state schools are free in their own way to impart godless education. We are free in our own way to impart to our youths religious education. The day when Swadeshi schools and colleges will be greater in numbers and influence, the state and missionary educational institutions will die a natural death. But as the world goes, I do not think such a millennium is approaching. What is possible as well as desirable is that we should begin imparting moral and religious education to our youths at once. There is no circular prohibiting us to do that. It is our primary duty, in regard to those trained in state and missinary institutions. Moreover I regret the attitude of wholesale condemnation adopted towards the latter institutions. It is at those institution that we as well as our elders have received intellectual instruction. The government may have started schools and colleges for its own benefit. But under the circumstances that were inevitable we have been the gainers. I fully recognise the baneful effects of being mainly educated through the medium of a foreign language instead of our vernacular. But that is an idle discussion.

> For of all sad words of tongue or pen.
> The saddest are those "It might have been."

Could it have been possible for us to start Magazines in the English language, if we had not received our intellectual instruction at the institutions we now condemn. I for my own part, think it ungratefulness to speak contemptuously of the very institutions where we have been fed intellectually. If the present day institutions fail

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to impart to our youths moral and religious education, it is *our* duty, to make up the deficiency. Begin the work of '*construction*,' it inherently involves the '*destruction*' of institutions that we have recognised to be inadequate in respect to our wants. In the domain of education it is not true that the process of *construction* cannot begin unless we have completed the process of *destruction*. I do not underrate the importance of national institutions. It has now been well established that the education of our youths is our own legitimate concern. We shall realize our ideals by and by. But my contention only is that until you have provided for the students educational institutions, it is no use advocating the policy of boycotting all the state and Missionary Schools and Colleges. Do you know what has been the fate of those students—hundreds of them—who could not be admitted into any school or college in accordance with the new University Rules, which has fixed a definite number of students for each class. The old arrangement of admitting students freely and indefinitely exists no more. Once there were 150 students in the 1st Year Class of the M. C. College. Now there can not be more than 45 I think.

As regards the quotation from the 'Indian Mirror', I do not agree fully with the view expressed in it. I would rewrite his last sentence thus :—

"Those who wish well of the country, should turn their attention *also* to the moral and spiritual elevation of the people". For if the contention of the "*Indian Mirror*" be admitted to be right, then it would imply that no people on the face of the earth have ever had any concern with Politics without first being morally and spiritually elevated—an assumption which is historically untrue. The truth rather is that interest in Politics is also necessary for the well being of the Polity. If the

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advice of the "Indian Mirror" be strictly followed it would mean this that "we may have any number of grievances but we should not show any activity with regard to their redress, unless we find that our moral and spiritual elevation is a fact that cannot be disputed." Of course if the "Indian Mirror" means this that a man who is well equipped morally and spiritually has good chances of success in Politics, I fully agree with him.

As for the Editor's remark I would be glad if he only meant that "it is better to have our own institutions where we can impart moral and religious education along with intellectual education than such institutions where "godless education" is being imparted". But apart from these academic discussions, let us see what is the relation that morality bears to National Prosperity. We being a religious people by tradition always cherish the belief that *immorality* is bound to be followed by *National decline*. The Goddess of History proclaims at the top of her voice that the degradation of Rome, the fall of Hannibal, the dispersion of the Kingdom of Oudh have all been the invitable consequences of lascivious repose and licentiousness. Consequently there is need of the dissemination of moral ideas in our midst and their actual realisation in practice if we wish to rise in the scale of nations. Let our youths in all earnestness lay the foundation of a *Round Table*, so that our rise as a nation—which end is achieved by various causes—may be for a good long time.

The readers of this Magazine will be astonished to learn that very lately Lady Cardigan, a peeress has written a book entitled "A Picture of the Peers" reeking with stories of adultery committed in the aristrocratic world in England. Mr. Stead while reviewing the book concludes his comments significantly as follows:—"These evil-doers have forsaken the Lord.....For long years Judgment hath

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tarried But who knows if the Day of Reckoning, the day of the wrath of God may be near at hand".

Those who may be thinking that there are nations who are very immoral but at the same time very prosperous, should know that "the Mills of God grind slowly but grind exceedingly well".

C. P. Singh,

DIATRIBE AGAINST THEOSOPHY.

Mr. "Nationalist" seems to have exhausted all the pleasant epithets in his invective against Theosophy. I am not a Theosophist. But I sincerely regret the appearance in the Vedic Magazine of so violent an article. I do realize that the article in question must have been hailed with delight by persons who exult in such harsh criticisms. It is probable that by virtue of that article the spark of prejudice against Theosophy in the minds of others may have been kindled into a blazing flame. But the history of Societies (if any) that have ceased to live as a result of the invectives levelled against them in season and out of season, has yet to be written. Abuse is no argument; it is a confession of weakness. The writer of that article may be thinking of a day when the Theosophical Society will leave the precincts of India bag and baggage. But to me it seems that the Theosophical Society has come to stay in India. India has become its domicile.

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Now what is the sum and substance of that article and why has so vigorous an onslaught been made upon Theosophy? "Theosophy inculcates that the proper vocation of man is to engage himself in the study of Philosophy, and Religion and *to be at rest*. Consequently since it concerns itself with *life after death*, it is an ugly obstacle in our path, because the concern of nationalism is solely with *life on earth*". That is the way in which Mr. "*Nationalist*" has argued. Now as far as my knowledge of Theosophy extends, I do not think it says "*Be at rest*" which, in other words, means "*Do nothing else*". Theosophy does define *its own* sphere, but I have never learnt that it prescribes the activities of Theosophists to run in defined channels. As far as I know, a Theosophist is quite unfettered in his activities. He may profess whatever religion he may like and he can freely do whatever he may like to do. The only condition essential for becoming a Theosophist is that he should recognise the doctrine of "*Universal Brotherhood*". Now that is not a demoralizing ideal *perse*. A nationalist may refuse to recognise a non-Indian as his brother but he has no right to demand that each and every Indian should subscribe to his creed. But this is not all. Is it a fact that the arguments by which Theosophy has been dismissed as worthless for Arya Varta cannot equally apply to any other religious Society? Is it not the mission of our Arya Samaj to spread the Vedic religion throughout the whole world? Can you deny that its ideal is a cosmopolitan one. Is it not a fact that the Arya Samaj is a social as well as a religious Society. Now, has it no concern with *life after death*? Does not the Arya Samaj inculcate that the best pursuit of our life is the study of the Vedas and the Upanishads—wherein lies the treasure of the highest and the subtlest religious philosophy. I know the *Nationalist's* religion is *Nationalism*. His concern is solely with *life on earth*. So far so good. But why does he deny the right of other societies with

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other aims to exist in India. If he says that "because their aims conflict with ours, we are justified in opposing and attempting to kill them"; well he may say what he likes, but he cannot achieve the impossible. My dear Nationalist, don't think I belong to the camp of your opponents. I yield to none in my love for my country. I have been a keen advocate of *Nationalism* against certain Arya Samajists who, for reasons of their own, proclaim that their true creed is *Cosmopolitanism*. What I mean to say is, that you are labouring under a misconception. You begin your article with the question "Can Theosophy raise India". The answer is "There can be no question of its being able or not being able to India, for the simple reason that it has never professed to raise India". You may as well ask—"can belief in the doctrine of Evolution raise India" and finding that it cannot, you may characterize that doctrine as worthless and what not. Dear Brother, just listen to the advice of your dear brother. Don't show the light of your own lamp by attempting to put out the light of other people's lamps. If you find the light of your own lamp obscured or dimmed by the light of another lamp, try to magnify or intensify the light of your own instead of trying to extinguish the light of the other. You may burn a thousand lamps before the Sun, but the light of the Sun will always predominate.

As regards the personal attack on Mrs. Besant, I agree with Mr. Nationalist only so far as it may be certain that anti-national teachings are infused into the minds of the young students. But that is a serious charge and cannot be entertained without the strongest proofs. I do not mean to suggest that whatever Mr. Besant says or does has the stamp of infallibility about it. I admit she has committed indiscretions several times and she has been taken to task pretty severely by the Indian Press. But to insinuate that she has a sinister abject in view is to tread on dangerous ground. It is a fact that often lead-

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ing men and women say things which they repent for afterwards simply for the sake of pleasing others.

As for the writer's doubts about the *moral* basis on which the C. H. C. is founded and worked ", I request him to let the institution severly alone. If it has no *moral-basis*, it is doomed to die.

Turning to *Nationalism*, I may add one significant remark that though at present some people may poohpooh the philosophy of religion, but in the ultimate end souls with a religious cast of mind shall have reason to sympathise with the *Nationalist*, who seems to suppose that " man's life on earth means the whole of his life ". As to what I understand by *religion* let me say that I believe in the definition of *religion* as given by Carlyle. By religion is not meant the church-creed which one professes; the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe and his duty and destiny there, that is in all cases the primary thing for him and creatively determines all the rest. That is his religion.

C. P. Singh,

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Principles of Government.

———:-o-:———

Action and reaction being equal and opposite, momentum producing dispersion, must be as great as the momentum acquired by aggregation; and spread over the same quantity of matter, must cause an equivalent distribution through space, whatever be the form of the matter."... ....."Motion as well as Matter being fixed in quantity it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried, the indestructible Motion thereupon necessitates a reverse distribution—in the shape of alternate eras of Evolution and Dissolution.*

Thus we see that, as modern Evolutionists tell us, all things in Nature, all matter, all motion, all force, persist in substance, mass, quantity, or value. And thus the Principle of Conservation has been accepted by the foremost of modern thinkers only so far as it relates to what they call "the signs or symbols of the Unknown Reality"—Matter, Motion, Force. But the world is constituted not of these three so-called "signs" or "symbols" alone. For, in addition to, and beyond, these unconscious entities and their attributes the Universe presents countless *conscious individuals* possessing peculiar faculties all their own. And to these conscious entities whatever names we may give, such as, Atma Jeeva† Life Soul or Spirit, the Principle of Concervation also applies as much as to the unconscious entities. In other words, whatever entities, conscious or unconscious, constitute the World, are conserved, preserved and kept from destruction or annihilation—they persist, they are eternal, uncreated, and deathless. But what concerns

* First Principles, Herbert Spencer.

† जीव Jeeva < Live just as Latin *lingua* > jihva जिह्वा

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us most here is the fact that in this Principle of Conservation is presented the highest ideal of economy observable in all the workings of Nature. Throughout the entire Universe prevail conservative, preservative and economical processes of wonderful beauty, if we have but the eye to see them. Witness, for instance, the marvellous way in which plants insects and animals, fishes, reptiles and birds &c., are perpetuated with the greatest possible economy; observe how each class utilises and economises whatever is thrown out as refuse matter by the other. Wonderful as are these instances of economical processes in the living and organic world those displayed in the inorganic world are still more so. How simple and yet marvellous, for example, are the physical means taken to secure a sufficient permanence to the life of creatures dwelling in the seas, on the land, and in the air! To take only one or two specific instances: the maximum density of water, the comparative lightness of ice, and the low conductivity of both with regard to heat; what a wonderful economical aspect do these few physical facts illustrate in Nature; how much has this simple provision contributed towards the marvellous economy of Nature! "Water presents the remarkable phenomenon that when its temperature sinks it contracts up to 4°; but from that point, although the cooling continues, it expands up to the freezing point, so that 4° represent the point of greatest contraction of water."....."This phenomenon is of great importance in the economy of nature. In winter the temperature of lakes and rivers falls, from being in contact with the cold air and from other causes, such as radiation. The cold water sinks to the bottom, and a continual series of currents goes on until the whole has a temperature of 4°. The cooling on the surface still continues, but the cooled layers being lighter, remain on the surface, and ultimately freeze. The ice formed thus [being lighter than water floats on its surface and] protects the water below, which remains at a temperature of 4°, even in the most

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severe winters,—a temperature at which fish and other inhabitants of the water are not destroyed."* By means of such a simple yet efficient physical process founded on two or three remarkable properties of water and ice, *viz.*, maximum density of water, comparative lightness of ice, and low thermal conductivity of both, the lives of countless myriads of creatures are preserved from destruction, on land in rivers, lakes, seas and oceans. What an ideal of economy does this present!

The Eighth Great Principle of Evolutionary Universal Divine Government over Nature is that of Endowment, Providence, and Facilitation. It is as universal as any of the other nine.

VIII सोम-सवितर represent the Principle of Endowment, Providence, Facilitation &c.

And in the Veda we find some of the beautiful names of God, such as Soma, Savitar &c, intended to represent to our minds this same Universal Principle. For we have in the Veda: **पवमान ऋतं बृहच्छुक्रं ज्योतिरजी जनत्। कृष्णा न मांसि जङ्घनत् ॥ ऋ ९। ६६। २४ ॥** "The Most High and Holy Lord, the Endower and Purifier, has generated the Lofty Law, just as He has produced the Brilliant Light, to light up all manner of black darkness—He has furnished the world with Dharma, the intellectual moral and spiritual Light, just as He has given it the physical Light to dispel physical as well as intellectual, moral, and spiritual darkness." **यस्यतेद्युम्नवत्पयः पवमाना भृतं दिवः। तेन नोमृळ जीवसे। ९। ६६। ३० ॥** "Light up, O Holy Purifier, our dark path, guide our faltering steps, moisten our parched lips, enliven our lack-luster features, verify our lack-life frames, and bless our entire life with that glorious, celestial and spiritual light drink, food, wealth and life which is ever Thine own." **त्वं सोमासूरएषस्तोकस्य साता तनू नाम् ।१८।** "Thou Lord Omniscient providest all Thy creatures with food, wealth and all desirable things such as progeny &c." **सना**

* Ganot's Physics

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ज्योतिः सना स्व र्विश्वा च सोम सौभगा । अथा नो वस्यमस्कृधि ॥ ९ । ४ । २ ॥ "All-knowing Lord, endow us with light physical, mental, moral and spiritual and with all manner of glory weal and felicity abounding in Thy Works, and so bless us in every way." सना दक्षमुत क्रतु मम सोम मृधो जहि । अथा नो वस्यम स्कृधि ॥ ३ ॥ "Lord All-Wise endow us with strength, vigour, skill and power of body, mind, spirit and organization and thus make us proof against all manner of deadly evil and death-dealing foes—Lord promote our well-being in every way; may all evil and all foes vanish by Thy grace." रयिं नश्चित्रमश्विनमिन्दो विश्वायुमाभर । अथा नो वस्यमस्कृधि ॥ १० ॥ "Most Glorious Lord, provide us with such manifold desirable and excellent riches and glorious wealth as will improve and strengthen our constitution, better our condition and prospects, and promote our well-being in general—Lord make us perfect in every way." तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्यं मयि धेहि । बलमसि बलं मयि धेहि । ओ जोसि ओ जो मयि धेहि । मन्युरसि मन्युं मयि धेहि । सहोऽसि सहो मयि धेहि । "Lord Thou art the Source of all Light Divine—endow me with its glorious brilliance; all holy Zeal and Vigour, O Lord, is Thine—endow me with its radiant spark; vast strength and great power spiritual is Thine, O Lord—may I possess its sublime essence; Lord Thou art the Great Discriminator and Judge—bless me with that essential faculty of discrimination; and like Thee, Lord, may we possess great power of endurance, fortitude, forbearance and perseverance." य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः यस्यच्छाया मृतंयस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ १० । १२१ । २ ॥ "He Who endows His creatures with spirit, vigour and energy; He Whose laws and commandments everything in Nature has to observe and observe—aye, everything that constitutes this vast boundless universe; He Who is the Dispenser of Life and Death; He Who is the bounteous Lord of Immortality and Bliss—to Him we pray with all our heart and might.

God endows all creatures with things necessary for their lives and so we find that every being in nature is

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provided with the means of self-preservation in general. No sooner is man born than sweet milk awaits him provided man does not sin against nature. Similarly the other creatures are provided in their own way—the lower the grade the greater is the initial natural endowment and personal provision at birth. The study of Nature too reveals the working of this Great Principle of Endowment. For we find in Nature that not only a creature is given a proper start at the outset but that also we find it placed amidst proper surroundings, such as will afford it due facilities and proper opportunities for its upkeep and preservation. In other words every being we find, is placed in such enternal conditions as are in harmony with its character attributes and individual merit. This holds true not only in the world of life but also in the primary and inorganic world-systems. Let us instance the case of the Sun and the Earth as a type of the latter. The Sun is endowed with a goodly number of forces *e. g.* attractive luminous calorific (heat-giving) electric" magnetic, active, chemical &c. And we find it in the very centre of a vast system surrounded by the Earth and many other planets which stand in need of those very forces every moment of this existence. How do we find them placed with regard to one another? Why, *they are situated in a manner which affords every kind and degree of facility both to the giver in giving and to the receiver in receiving.*

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Ancient Aryan Civilization and Culture.

The ancient Ideal of Brahmanhood.

King Alexander accordingly, when he heard of all this was desirous of learning the doctrines of the sect, and so he sent for this Dandamis as being their teacher and president.....Onesikrates was therefore despatched to fetch him, and when he found the great sage he said, "Hail to thee, thou teacher of the Bragmares. The son of the mighty god zeus, King Alexander, who is the sovereign lord of all men, asks you to go to him, and if you comply he will reward you with great and splendid gifts, but if you refuse will cut off your head."

Dandamis, with a complacent smile, heard him to the end, but did not so much as lift up his head from his couch of leaves, and while still retaining his recumbent attitude returned this scornful answer:—"God, the supreme King, is never the author of insolent wrong, but is the creater of light, of peace, of life, of water, of the body of man, and of souls, and these he receives when death sets them free, being in no way subject to evil desire. *He alone is the God of my homage, who abhors slaughter* and instigates no wars.

But Alexander is not God, since he must taste of death; and how can such as he be the world's master, who has not yet reached the further shore of the river Tibersboas and has not yet seated himself on a throne of universal dominion! Moreover Alexander, has neither as yet entered living into Hades, nor does he know the course of the sun through the central regions of the earth, while the nations on its boundaries have not so much as heard his name. If his present dominions are not capacious enough for his desire, let him cross the Ganges river, and he will find a region able to sustain men in the country on our side be too narrow to hold him. *Know this, however, that what Alexander offers me, and the gifts, he promises are all things to me utterly useless, but the things which I prize, and find of real use and worth, are these leaves which are my home, these blooming plants which supply me with dainty food, and the water which is my*

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drink while all other possessions and things, which are amassed with anxious care, are wont to prove ruinous to those who amass them and cause only sorrow and vexation, with which every poor mortal is fully fraught. But as for me, *I live upon the forest* leaves, and, having nothing which requires guarding *close my eyes in tranquil* slumber; whereas had I gold to guard, that would banish sleep. The earth supplies me with everything, even as a mother her child with milk. I go wherever I please, and there are no cares with which I am forced to cumber myself against my will. *Should Alexander cut off my head, he cannot also destroy my soul. My head alone, now silent, will remain but the soul will go away to its master, leaving the body like a torn garment upon the earth, whence also it was taken. I then, becoming spirit shall ascend to my God,* who enclosed us in flesh, and left us upon the earth to prove whether here below we shall live obedient to his ordinances, and who also will require of us, when we depart hence to his presence, an account of our life, since he is judge of all proud wrong-doing, for the groans of the oppressed became the punishments of the oppressors.

"Let Alexander, then terrify with these threats those who wish for gold and for wealth, and who dread death, for against us these weapons are both alike powerless, since the Brachmanes neither love gold nor fear death. Go, then, and tell Alexander this: *Dandamis has no need of aught that* is yours, and therefore will not go to you, but if you want anything from Dandamis come you to him."

Alexander, on receiving from Onesikrates a report of the interview felt a stronger desire than ever to see Dandamis *who though old and naked, was the only antagonist in whom he, the only conqueror of many nations, had found more than his match &c.,*

(INDIKA OF MEGASTHENES TRANSLATED BY MCRINDLE.)

Surgery in Ancient India.

It is also enjoined that the instruments should be made of the best steel, for the manufacture of which India has been celebrated from the remotest times; they should be well shaped, with sharp, flawless edges, and should be kept in handsome, portable wooden boxes, with a separate compartment for each instrument. The surgical operations are performed on what are considered auspicious days. The patient is made to sit or stand with his face to the east, the surgeon before him with his face to the west. The surgeon should be cautious that

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no vital part, artery, vein, joint, bone is carelessly injured in the course of the operation, and that the instrument does not go deeper than the requirements of the case actually demand. In serious surgical operations, and in diseases of a painful nature, *the patient was made insensible by the administration of anaesthetics.* In cases of children, or of patients having a dread of the knife, or where the proper instruments cannot be procured, bamboo, crystal, glass, kurvenda (a kind of stone), beeches, fire, caustics, nail, Kaveera (*Capparis-Aphylla*), Shefali (*vitex Negundo*), hair and finger may be made use of. They are called ANUSHASTRAS or substitutes. Sharp pieces of bamboo bark or pointed crystal, glass, or kurvinde may be employed as incisive instruments. The nail may be used in extracting a solid body, leeches in extracting blood, and hair, finger or vegetable sprout for probing caustics are used in opening abcesses, and fire (live charcoal) is applied to snake-bites, and to wounds that are intensely painful. Thus there are three modes adopted by the Hindoos for treating surgical cases—by cutting instruments, by caustics, and by actual cautery. In the opinion of Sushruta caustic is better than the knife, and cautery better than either.

In order to acquire dexterity in surgery, the preceptors made their pupils practise different operations on various substances. Incision, for instance, was practised on pushpaphala (*cucurbita maxima*) *alabu* (*Langenaria vulgaris*), kalinda (*citrullus vulgaris*), Trapu (*cucumis pubescens*), and other fruits; evacuating on a full drita (a leather-bag for holding water), and on the urinary organs of dead animals; sacrification on the fresh hides of animals on which the hair was allowed to remain, venesection was practised on the vessels of dead animals, and on the stalks of the water lily, the art of probing and stuffing on bamboo, reed, cavities of wood and on dry alabu; extraction of solid bodies on Panasa (*atrocarpus integrifolia*), *Bilva*, (*Aegle marmelos*), Bimbi (*cephalandra indika*), and on the teeth of dead animals. "Removal of bad humours" (*scraping?*) was practised on wax spread on a board of Shalmali wood (*Bimbax malabaricum*), and suturing on pieces of cloth, skin, or hide. Ligaturing and bandaging were practised on dummies, application of caustics and the actual cautery on pieces of flesh, and catheterisation on an unbaked earthen vessel fitted with water.

("HISTORY OF ARYAN MEDICAL SCIENCE" BY THE)
THAKORE SAHEB OF GONDAL.

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Army Surgeons in Ancient India.

The Hindu medicine was at the acme of its glory in the time of the Ramayana and the Mahabharat. To the court of every chief, great or small, was attached a physician who was treated with great respect. There were Army Surgeons and Court Physicians. The work of the former was similar to that performed by the Army Surgeon of the present day. The Court Physician used to wait upon the king every morning and was the custodian of his health. Sushema was the name of the principal Army Surgeon of Rama in his war with Ravana, King of Lanka, and Valmiki makes mention of a particular Vaidya, who was Rama's personal physician. A similar practice is noticed in the time of the great war between the Pandavas and the Kauravas. The army surgeons were fully equipped with the necessary medical and surgical appliances (Bhishampurve Ch. 120.) Duryodhana, the chief of the Kurus, when pierced with arrows was made by his surgeons to sit in a tub filled with medicated water, under which he was freed from the missiles lodged in his flesh (*Ibid*).

Brain Surgery in Ancient India.

Pandit Ballala, in his *Bhoja-Prabandh.* or a collection of literary anecdotes relating to King Bhoja, describes an interesting surgical operation performed on the king, who was suffering from severe pain in the head. He tried all medicinal means, but to no purpose, and his condition became most critical, when two brother physicians happened to arrive in Dhar, who after carefully considering the case, came to the conclusion that patient would obtain no relief until surgically treated. They accordingly administered a dug called Sammohini to render him insensible. When the patient was completely under the influence of the drug, they trephined his skull, removed from the brain the real cause of the complaint, closed the opening, stitched the wound, and applied a healing balm. They are then related to have administered a restorative medicine called SANJIVINI to the patient, who thereby regained consciousness, and experienced complete relief. This incident clearly shows that brain surgery, which is considered one of the greatest achievements of modern science, was not unknown to the Indians. This is not a solitary instance. Jivaka, the personal physician of Buddha, is recorded to have practised cranial surgery with the greatest success. These are on record successful cases of abdominal section also. Thus it will be seen that the ancient Hindoos performed operations regarded as "triumphs of modern surgery." *Sammohini* served the purpose of chloroform, but there is hardly a drug

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in the modern. Pharmacopoeia corrosponding with *Sanjivini* which no doubt minimised the chances of "deaths under an anaesthetics" that at present sometimes occur. *(Ibid)*

India.

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts *a very paradise on earth* —I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we here in Europe—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India."

(Max Muller.)

Ancient sages.

Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece; to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation.

(Tod.)

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NOTES.

THE LAHORE ARYA SAMAJ ANNIVERSARY.

The 32nd Anniversary of the Lahore Arya Samaj was celebrated on the 26th, 27th and 28th of November with the usual *eclat*. Great enthusiasm prevailed. The *Nagara Kirtan* procession perambulated the principal streets of the city on the night of the 26th. Devotional hymns and rousing and animating songs were sung by the different singing parties and were listned to with rapt and undivided attention by thousands of men, women, and children. In spite of the fact that at places multitudes of people stood eager and expectant there was no scuffle and the volunteers had no trouble in maintaining order. The police accompanied the procession but so orderly were the people that but for their uniform their presence would have hardly been noticed by anybody. Even as it was, it appeared that even tipstaves had hearts that were susceptible to holier emotions and had come there in quest of spiritual and moral sustenance. The Anniversary proper was held on the 28th and 29th of November. Principal Munshi Ram, Professor-Ram Deva, Pandit Shiv Shankar, Pandit Jagan Nath, Pandit Bhagwan Din, Swami Satya Nanda, and Shrimati Thakur Devi delivered sermons and lectures in Arya Bhasha. Professor Bal Krishna M. A. delivered an exceedingly well prepared, well thoughtout, and eloquent speech in English on "Why are we" which was largely attended and highly appreciated. A *resume* of the speech will appear in our next issue. On an appeal for funds made by Pandit Bhagwan Din, Rs 10,000were collected in hard cash for the different Samajic institutions.

PRINCIPAL MUNSHI RAM'S PRONOUNCEMENT ON THE SITUATION.

But the chief interest centred round the remarkable speech of the recognised leader of the Arya Samaj on "The Arya Samaj and

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the Present Situation". Long before the popular and universally beloved leader mounted the platform the spacious pandal was packed to suffocation; all approaches to the platform, byways, exits and entrances, were blocked; and the canvas walls supported the weight of thousands leaning against them on tiptoe and eagerly desirous of the cessation of the painful period of waiting and the appearance on the platform of the speaker of the evening. At exact seven the speaker began his speech. He was greeted with rounds upon rounds of prolonged, deafening, roaring, and enthusiastic applause. In his clear, ringing, and far-resounding tones he delivered his message which was instinct with optimism of the most refreshing, uplifting, and elevating kind. The learned speaker began his speech by expressing regret that his appeal to the Govt. in the matter of removing the invidious distinction involved in disallowing Arya preachers to visit regimental barracks had not been heeded. "The worst criminal," said he in his thundering voice tremulous with emotion and vibrating with passionate ardour "convicted of the vilest offence can claim the right of having spiritual consolation administered to him by a priest of his own persuation, but Aryan soldiers pledged to fight for their Sovereign Lord are denied thi elementary right of human beings. Is this worthy of the glorious traditions of British Raj?" He, then, proceeded to dwell on the sufferings of the innocent victims of police high-handedness at Patiala. "Some people of weak faith and poor imagination are apt to think" said he "that the Arya Samaj has been disgraced because their place of worship at Patiala is being desecrated by policemen on duty, who are befouling the pure atmosphere which was once impregnated with the fragrant particles of Hom-Samagri with fumes of Tabacco" and he might have added "desecrating the holy place which once resounded with the sound of holy Veda *mantras* with profane oaths and vulgar speech. "But" continued the speaker with the muscles of his face all set and his features wearing a beatific and beatifying expression "the disgrace is all theirs who have committed this blasphemy. The glory—the eternal glory is ours. Why need our brethren of Patiala who are not conscious of ever having done anything unworthy of the followers of the Great Redeemer Dyananda, be ashamed? Let those feel ashamed who have done the shameful deed. Our hands are clean. Our conscience is clear. We need be ashamed of nothing". He assured the assembled Aryas coming from all parts of hoary Brahmavarta—the land of sages—the sacred country sanctified by holy associations and sweet and inspiring memories—that their brethren were carrying themselves in a manner which instead of sullying the

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fair name of the holy church would bring unstinted glory and honour to it. They performed their daily duties regularly, and on their face was to be observed a luminosity which he had never seen there before. Their heads were encompassed by an *aureole* and a halo which had imparted a magnetic attraction to their personalities. The consciousness of innocence and the sense of unmerited suffering inflicted on them because they were Aryas supported them in their hour of trial and inspired them with a lofty pride with which was blended disdain for considerations of personal comfort. The learned speaker concluded with a grand *peroration* in which he exhorted his hearers to learn the virtue of fortitude and to prepare themselves for the time when the dropping heads of Aryan martyrs would proclaim far and wide the triumph of truth and Om. The loyalty of Aryas was beyond question. It did not stand in need of being boisterously boasted about. He was convinced that for at least 300 years to come the continuance of British Rule was essential to the peaceful progress and orderly development of India. But he would not join any deputation of Aryas wishing to wait upon the power that be uninvited. Why! Because they were not longing inwardly for the establishment of an Asia-wide domination with the help of Kabul, Persia and Turkey and, therefore, their fidelity to the British throne was not merely lip deep. They would do their duty to their government, their country, but, above all, would fearlessly perform the duty which they owed to their church through good report and through evil report, and did not consider any sacrifices too heavy for the dear cause to which they were wedded and with the success of which was intertwined the future well-being of humanity.

Elsewhere we publish a full report of this remarkable speech.

The Gaekwar and Nautch.

His Highness the Gaekwar of Baroda is an enlightened prince and one of the recognised leaders of New India. But even he

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is incapable of dispensing with the old-time custom of *nautch* which, he himself must admit, is a low and vulgar amusement destructive of all purity and morality. This is extremely disappointing; for, popular leaders, at least, ought to be above these things and strive to arrest the moral degeneration and spiritual decay of the country they love so dearly and so well.

THE REFORMS.

Maulvi Khowja Ghulam-us-Saq-lain is a candidate for a seat in the local Legislative Council under the new regulations and hails from the Meerut district. In his election address, this worthy gentleman promises to help his community " by means of speeches, interpolations, amendments on the Budget or private advice to the heads of the administration". This is very hopeful and we should like to have a few more prodigies of this sort to help in guiding the ship of state. But it is not quite clear how the Maulvi proposes to help his community by means of *interpolations*. Interpolations in the Qoran, in the Statute Book, or what ? The idea is no doubt grand and original. A few reasonable interpolations in the holy scriptures of our Mahomedan friends will go a great way to modernise their spirit and broaden their present narrow significance; and a few timely interpolations in the country's Statute Book will considerably improve some of the laws. But is our friend in right earnest ? If so, he is likely to prove one of the greatest benefactors of the human race.

THE NATIONAL VALUE OF ART.

The latest issue of the *Karmayogin* han an excellent article on "The National Value of Art" which is calculated to brighten and improve the æsthetic faculties of the lovers of fine art in general and of drama and poetry in particular. Certainly, the love of the beautiful and sublime in Nature, to quote the learned writer of the article, has " done more than anything else to raise man from the beast, to refine and purge his passions, to ennoble his emotions and to lead him up through the heart and the imagination to the state of the intellectual man ".

THE DIFFICULTIES OF INDIAN STUDENTS.

4. Mr. M. N. Moore, M. A. Principal, Hindu College, Delhi, has an interesting and instructive article on " The Difficulties of Indian

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Students" in the October-November number of the *Hindustan Review* He says that the large percentage of failures in University examinations is evidence enough either that there is something wrong in the whole nature and system of teaching in Schools and Colleges, or that the task set is really too difficult, and that too high a standard is expected by our University examiners. Personally, he is of opinion "that it is the former and not the latter cause which is responsible for the poor results, and that a different and much more satisfactory result would obtain, with no lowering of the present standard but the reverse rather, if only our authorities appreciated the peculiar difficulties which have to be faced in the imparting of a western system of education, and, taking these into account, modified, in accordance therewith, the course of studies they lay down, and the character of the examinations they set."

Principal Moore then points out some of the difficulties which Indian Students have to face while under instruction. These are alien medium or foreign language difficulty, undue cultivation of the memory, neglect of the asthetic faculties, and absence of exactitude in thought. Among the minor difficulties he mentions poverty, enervating climate, social tyranny and "the frequently needless demands made upon the time of the student by the exigencies of Indian family life". The learned writer concludes as follows:—"And when all these are considered, the progress which has been made is really wonderful to contemplate, and no small degree of credit is due to the patience and perseverance of a class whom it is rather too much the fashion just now to hold responsible for the unrest which unfortunately prevails. That all advance in education is invariably accompained by a certain measure of discontent is a recognised fact. It is not peculiar to India, or to the present day; and many reasons could be assigned for this connection if space allowed. But this discontent is only a temporary stage, a passing phase of progress which need not distress us. For as education proceeds, this discontent will in time give place to the more enlightened understanding of conditions as they are, which a completer knowledge alone can bring; and we may therefore confidently look forward to the time when those who are now being educated in our schools and colleges, as they acquire more influence, will be able to act more and more as inspirers of the future—able to direct the waywardness of the national energy, and the childishness of the national fancy, into channels of national service, so that the idea of a national unity from being a mere dream of the few

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may become the aspiration of the nation as a whole, and instead of being an ideal only, become in time a realised fact in Nature".

To all these noble sentiments, nobly expressed, we say 'Amen!'

CHARITY.

Mr. Husain R. Sayani, commenting on the charities by the Indian people, in the November number of the *Indian Review* observes:—"A simple comparison of our charitable institutions with those established for similar purposes in the civilised countries of Europe and America will clearly point out the greater efficiency and the wider scope of utility of the latter, and one of the causes of this is that while the latter enjoy an adequacy of funds the former suffer from an inadequacy of them. It has generally been the case here, that the wealthy donor, whenever he has given something for a charitable institution, has given a sum barely sufficient to keep it up to a moderate degree of efficiency and in a few cases the sum given cannot but be pronounced as ridiculously small for the avowed charitable purpose: while it has seldom happened that the wealthy donor has erred on the side of over-flowing liberality". There is considerable force in the arguments of the learned writer, and we think he is right when he says that our rich men have yet to learn the right use of money and to direct charity in the right direction.

THE LATE MR. ROMESH CHANDER DUTT.

The death of Romesh Chander Dutt has cast a gloom over the whole country. The deceased was a historian, poet, statesman, and politician of international repute. His History of Civilization in Ancient India" was the first systematic attempt on the part of a son of the soil to vindicate the past glory of our race and to show that we are descended of ancestors of whom any nation, whether ancient or modern, would be legitimately proud. Many of his conclusions about

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the religious teachings of our scriptures have been falsified by later researches. Few Indian scholars would now seriously contend that our ancestors ate beef or that the Vedas teach anything but pure monotheism. But his history will endure for ages as a monument of what a pioneer could accomplish. When we consider what a stupendous mass of accretion and interpolation has gathered round Aryan literature and think of the crises through which our nation has passed, the currents and cross currents of thought that have converged and diverged in this land of holy pilgrimage, the labours of foreign savants to obscure still further issues already sufficiently clouded, we feel inclined to pass over the errors committed by Romesh Chander and a feeling of sincere admiration for the splendid and magnificent work that he was able to accomplish amidst difficulties of such unexampled magnitnde is excited in our breast. He was one of a bright *galaxy* of magnificently *dazzling* stars whose lustre is being dimmed because brighter stars have risen in the horizon. The country is passing through a revolution. With the awakening of national self-consciousness the feeling of absolute helplessness and an entire dependence on apostles of an alien civilization and an exotic social order is vanishing and its place is being taken by pride in the past achievements of our race in all departments of human activity and all spheres of thought and speculation, a strong, unwavering, and unshakable faith in its possibilities and capabilities, and an invinciable and unflinching resolve to preserve from pollution and corruption the glorious heritage of a perfect civilization, a wonderful system of philosophy, and a sublime literature bequeathed to us by sages who were once instructors, of humanity Romesh Chander himself wrote to a friend in October last. "What a wonderful revolution we have seen within the life time of a generation, what progress in the thoughts and ideas of a nation". It would be rank ingratitude to deny that Romesh Chander had no inconsiderable share in bringing about the present state of affairs though he could not have foreseen the direction that the progress would take. This by no means detracts from his worth as a thinker. Sappers and miners, while engaged in clearing the path, can seldom indicate with precision the direction in which the army ill move or tell the methods the adoption of which ill lead to victory.

India has lost a son whose place it will be difficult to fill for many a year to come.

A NEW PHASE OF THEOSOPHY.

The following note whicn a Hiudu F. T. S. contributes to the

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December number of the *Modern Review* will, we are sure, be read with interest by all who have been watching the chequered carreer of the Theosophical Society and have devoted some time and attention to the study of the mind of Mrs. Besant as reflected in her ever-changing views which in spite of their mutabitity and volatility seem to be organic parts of a growing system which it is difficult to understand :—

"The Theosophical Society in India has passed through three phases. In Madam Blavatsky's time, it was known as a Buddhist movement, for both the founders were Buddhists by conversion. But both were uncompromising enemies of Christianity and professed regard for Hinduism, and made the Theosophical Society popular. The second period commenced with Mrs. Besant's coming to India. She came with a well-known reputation behind her as that of an Anti-Christian and a Free-thinker, one who had suffered much from the hands of bigoted Christians. The simple Hindus welcomed her as their champion against their Christian assailants. Their enthusiasm reached a burning point when they learned that she had assumed Hinduism, and under the guidance of a well-known mystic of the United Provinces of Agra and Oudh was initiated into Hindu modes of worship. This lasted for some years. It was this phase of the Theosophical Society that saw the establishment of the Hindu College in Benares. Money poured in whenever she appealed to Hindus for it. But that phase has also passed. The Theosophical Society has now come under the influence of one who at one time was a Christian clergyman in holy orders, and is now a Buddhist. But he has not forgotten his old love; and many think that he is a Christian Missionary in disguise. Since Mrs. Besant came under his influence and returned the symbol of her once Ishta Deva to her Hindu teacher, she has become suddenly popular with the Christian community; and in her recent tour in England her lectures were fully reported in a widely circulated Christian paper called the *Christian Commonwealth*. No wonder that she is taken in England as a free-lance Christian missionary and her Hindu College as an institution to teach pure Christianity. Nor has she done anything to disabuse the British Public of this notion. On the contrary she has been lecturing there on the coming of Christ. The new Theosophical revelation vouchsafed to the gentleman already referred to, is that the Christ will take birth soon, within the life-time of many of us, and that the Theosophical Society is meant to clear the way for him so that the public may not discard him as he was discarded when he last appeared. If a Moslem preaches the near approach of

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the Mehdi we call him a fanatic, but when Mrs. Besant preaches the coming of Christ there are Hindus who call themselves orthodox, who swallow the stuff with avidity. No wonder if the Hindu College is looked upon with suspicion by all Hindus who are not under the glamour of this divinely gifted orator. We are sincere admirers of Mrs. Besant, but if she goes on preaching the coming of Christ to Hindus, as she has done in England, and in some places in India also, the days of the Theosophical Society in India are numbered, especially among the Hindus. As regards the Hindu College, Benares, it is high time to place it under some truly orthodox Hindu. We have nothing to say against the present Principal. He is very popular with the boys and is an honorary worker. We are all grateful to him, and to devoted workers like him, but a Hindu College is better under a born Hindu who is also orthodox".

A Sad Death.

It bleeds our heart to have to announce the death of our esteemed friend L. Wazir Chand Editor, Arya Musafir Magazine. The deceased was a splendid worker in the cause of the Vedic Religion. He was untiring in his labours in the cause of the Church. He leaves behind a young widow, numerous children and a large circle of friends and admirers to mourn his loss. His death has created a void in the public life of the Arya Samaj which it will not be easy to fill up. The Lord's will be done. We offer our sincere condolence to the bereaved family and especially to our sister Shrimati Mayadevi, the mourning widow. The Gurukula was closed as a mark of respect to the honoured memory of L. Wazir Chand and a condolence meeting was held at which a resolution expressive of sympathy with his family was adopted.

VIEWS AND REVIEWS.

"*Hindi Chemistry*" is the name of a book in Hindi recently written by Mr. Mahesh Charn Sinha B. A. M. Sc. A. G. R. *Karvalis*

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America, Techno-chemist Tokio, M. A. L. S. London, Principal of the Prema Mahavidyalaya Brinda Ban.

The book is the first of its kind on the subject as is obvious from the name itself, and has done much towards supplying a long-felt demand.

The author has given evidence of originality and independence of opinion at certain places in his work. For instance he has suggested and even used the word ओषजन for oxygen instead of अम्लजन as suggested by the Nagri Pracharni Sabha in their Hindi Scientific Glossary. We here in the Gurukula use अम्लनन only because the term is suggestive of the history of the element. Again he has coined the term 'ओषित' for 'Oxide' 'ओषिद' might perhaps have been better, as 'ओषित' ends in 'त' added only to form names of the salts from acids containing oxygen, अभिद्रयज (उद्रजन with us) for Hydrogen, निष्पति for 'Ratio'; 'पदार्द' for both 'matter' and 'objects'; 'छाप चित्र' for 'photograph' are other instances of a similar nature. He divides the flame of a candle into four zones instead of three or is commonly taught in ordinary Anglo-Vernacular Schools. He is quite happy in the use of his illustrations which are mostly derived from ordinary life. Thus he explains the phenomenon of chemical affinity with reference to friendship among men; the periodical classification of elements with reference to the musical scale; and so on. The dedication of the book to Mahatma Dayanand Maharaj; the naming of the river Ganges or 'Shri Gangaji'; the use of Arabic and Persian words at places show that he wishes to carry all sort of people with him and there perhaps he is right.

The general get up is commendable except that its beauty is very often marred by the occurrence of misspelt words, wrong symbols, false figures and incorrect and unidiomatic language. The frequent use of English terms in Hindi as well as English characters is fatal to continual interest. The foot of the page is the proper place for such a purpose. As it is, the attention of the reader passes from the Hindi terms on to the English ones and secures the fixity on the mind of the latter in preference to the former.

Chemistry is an experimental science. Its knowledge, therefore, is better acquired by means of practical work than by mere reading of works on the subject. No amount of reading, whether in a foreign

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language or in the mother tongue, is of any use unless the student is given frequent opportunities for practical work. America and Japan afford greater facilities in this respect than India and hence it is that the writer of the present work gained his object in the United States though he was taught in a foreign language. Language here is of secondary importance. The book is alleged to be meant for those who have got no opportunities for the acquisition of such knowledge through the medium of foreign tongues such as English, French, German etc, I think the author has almost failed in his object. The book can be read intelligently only by those who know English already. Of course it might serve the purposes of revision for students going up for the F. A. Examination of the Allahabad University who find it somewhat troublesome to go through an English book on the eve of the examination. The work ought to have been preceded by a more elementary one to which an easier and more gradual access could have been found by those not conversant with English texts on the subjects. We hope Mr. Sinha will attend to this and similar other desires of his countrymen for the good and welfare of whom he is labouring so much. There are very few people in India who can be properly called "*educated*". Most of the so—called 'educated' persons would hardly be able to even decipher the work. They stand in need of more elementary and easier works the preparation of which is a befitting task for men of Mr. Sinha's knowledge and experience.

GOVARDHAN.

The Report of the Kanya Mahavidyalaya Jullundhur (1965-66).— The Arya Samaj can boast of two unique institutions which are unrivalled in the whole of India, and set before the country a high ideal of public usefulness and genuine patriotism combined with intellectual freedom and manly independence of a high order. One of these is the Gurukula Academy at Kangri, and the other, the Kanya Mahavidyalaya at Jullundur.

The Kanya Mahavidyalaya is only 12 years old. And yet it has worked wonders. and is fast developing into a woman's University like that of the "Land of the Rising Sun".

"A nation", says Mr. Saint Nihal Singh, the illustrious author of the "Messages of Uplift for India", "is made or marred as she succeeds or fails in discharging her duty by her rising generation. Children constitute the greatest asset of a country. Their

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labour will create wealth. Their morals will determine national character. Their ideals will uplift the people. Their progress will shape the destiny of the land". And he further adds:—"The most sagacious, richest and noblest people is the one that provides every male and female child opportunity to express itself the best it can in the channels in which its creator designed it to work. If, through lack of educational or other facilities, a child is not allowed to evolve itself to the highest point it is capable of reaching, the nation to that extent suffers loss and incurs reproach".

Now the founders of the Gurukula and the Kanaya Mahavidyalaya seem to be guided by the same noble sentiments and pursue the same noble policy. The object of the Gurukula is to produce learned scholars, true patriots, genuine philanthrohists, original thinkers and pious and God-fearing man. The Kanya Mahavidyalaya "aims at the noble object of ameliorating the cause of female education by imparting physical, intellectual, moral and religious instruction to the girls, besides training them in household economy and other arts peculiar to the sex". In one way, important we are disposed to think, the Kanya Mahavidyalaya is doing work which is more than even the work of the Gurukula Academy. It is training the future mothers of the nation; and thus creating an agency for the uplift of Aryavarta by elevating the women of the country.

India's degeneration, in the main, is to be attributed to the *ignorance* of our women—for a backward mother cannot produce progressive sons and daughters; and "so long as the woman's lot is not made easier—solong as her life continues to be a burden—so long as she has not the time and opportunity to improve her mind and strengthen her body—Indias' uplift and regeneration will remain unaccomplished and the people will continue to remain on the downward grade".

The managers of the Kanya Mahavidyalaya and the Gurukula Academy fully recognise that man and woman are the complements of each other and that the evolution of the one means the uplift of the other; and all sincere lovers of the *Matribhumi* are watching the growth and development of these sister institutions with great interest, for their hopes of her regeneration are centred in institutions like these which pave the way to progress and prosperity—help toward raising the status of the race and thus improve the character of the country.

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The Kanya Mahavidyalaya has been a School upto now, but this year the first college class has been opened. "The present strength of the College class", says the Report, "is three, one of whom has chosen Sanskrit as her special subject, while the other two have taken up English". Shri Mati Pandita Savitri Devi is the Honorary Head Mistress of the institution. She is devoted heart and soul to promote the cause of her sisters; and she is helped in the discharge of her responsible duties by other *Kumaris* who are equally *enthusiastic* and "have nobly come forward to act as honorary teachers in the Vidyalaya".

We are also glad to see that the institution is being patronised by the public outside the Punjab and is gradually assuming an all—India importance as far as the education of the girls is concerned. This will best appear from the list of donors and subscribers to the Vidyalaya among whom we find gentlemen from U. P. and other parts of the country.

Among the pressing needs of the institution may be mentioned a good commodious building for a Boarding House and an able and scholarly English mistress; and we hope and trust the generous public, which always extends a helping hand to all good and disinterested work, will come forward and supplement the labours of the philanthropic Managers of the Mahavidyalaya by substantial donations and subscriptions of a permanent character.

The Kanya Mahavidyalaya of Jullundur deserves well of the public because it is doing a truly national work, and no money spent in chairty can be better utilised or expected to produce more beneficial results.

VEDIC MAGAZINE
Reviewer.

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A Junior Geography of India, Burma and Ceylon. The above is the title of a most recent and upto date book on the Geography of India, Burma and Ceylon. The book is the second of its kind. The first one is 'A new Geography of the Indian Empire and Ceylon'. Both these books are from the pen of Mr. Morrison M. A. L. L. B., of Madras. The first book has already gained wide popularity among the teachers and the students of this country. The Punjab Education Department has made it a text-book for candidates going up for the Matriculation Examination. Since the publication of that book the teaching of Geography in secondary schools has immensely improved. The above facts encouraged Mr. Marrison to publish his present work of the same type for the benefit of the students of the junior classes.

The book under review has been like its predecessor written in a very sound and scientific way. Unlike old books on Geography, this book is quite free from long lists of dry and uninteresting names of mountains, rivers, towns, produce etc, which created a sort of dislike for the subject in the minds of the scholars. In this book detailed topography has been avoided and principal facts of geography have been connected with one another in their natural order as the links in a chain. It is explained very nicely why a certain locality produces certain crops and no others—why, for instance, the Chenab and the Jhelum colonies produce wheat and not rice. Thus the memory of the students is greatly helped in learning geographical facts by means of interesting and intelligent associations and comparisons. The comparison and contrast between the Eastern and Western parts of the Great Indo—Gangetic valley is a very striking example of this—even the description of dry and barren desert of Rajputana has been made interesting for the reader.

The author surely deserves congratulation on his success in saving the growing minds of young students from being mercilessly spoiled by cramming long, tedious and tiresome lists of unintelligible, disconnected and hence useless names. Mr. Morrison has laid the axe at the very root of old evil of cramming so rife in Indian schools and colleges which is, hovering like a maleficent spirit over student life in the country.

Another very commendable feature of the book is the learned author's approach towards the real date of the birth of our planet. In my opinion this is the first book on geography in which the just

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and impartial author, discarding the unscientific, supersititious and wrong Biblical date of the earth's age has, at more than one place, referred to the date established by the eminent geologists, astronomers, and physicists of Europe and America. The talented author when describing the Indo-Gangetic plain observes :—"These rivers (the Ganges, Brahmputra, Indus and Irawaddy) have in the course of *thousands and millions* of years made the country flat and smooth." In the above quotation, the writer comes nearer to the calculation of Arya sages according to which, in Mr. Morrison's words, 'mother' Ganges, "the holiest river in the world", on whose banks at the dawn of Creation the Rishis of yore sang the holy Mantras of the Veda, the holy scripture of mankind at large, has been fertilizing the greatest and the richest and the most populous valley in the world for *crores* of years.

The book contains sixteen chapters, all of which are well written. The chapter on the Gangetic plains and 'what man has made' are simply admirable. The book has been made extremely interesting and attractive by means of beautiful pictorial illustrations of plants, buildings and bridges and numerous maps of the various parts of India and Burma. There is one coloured map of India Burma and Ceylon on the first page. There is an appendix in which instructions are given by means of a diagram for drawing the maps of India and Burma. The book ends with a large number of questions framed for the use of the teacher by means of which he can develop his pupils' faculty for the scientific study of geography. I hope, the book will meet with a warm reception at the hands of the teachers and the students of this country for whom it will prove quite a boon. The get up is very nice. Price As. 12. Can be had of Messrs Thomas Nelson & Sons, London.

MUKH RAM.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Grateful Acknowledgements.

Count Leo Tolstoi, the great Rishi and sage of Europe, has sent us a number of his best books as a token of personal affection. Sage Tolstoi is one of those living Mahatmas who are pillars of light for humanity and for whom we cherish the greatest reverence and the deepest veneration. His works have always been an unfailing source of inspiration to us and we have all along believed that Tolstoi, though a European, is the greatest living embodiment of Oriental Brahmanhood. The ancient Brahman led a life of contemplation, self-abnegation; and self-renunciation, so does Tolstoi. He is, we believe, the only author of world-wide fame who, following in the footsteps of the Brahmans of old, regards it a sin to barter learning and has, therefore, a rooted objection to copy right of any kind. The following quotation from his letter to "The Free Age Press" speaks for itself:—

"I also warmly sympathise with the announcement on your translations that no rights are reserved. Being well aware of all the extra sacrifices and practical difficulties that this involves for a publishing concern at the present day, I particularly desire to express my heart-felt gratitude to the translators and participators in your work, who in generous compliance with my objection to copyright of any kind, thus help to render your English version of my writing absolutely free to all who may wish to make use of it."

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We speak the bare truth when we say that the distinction which Tolstoi, the true Brahman has conferred upon us by this token of affectionate interest in our spiritual well-being has filled us with greater pride than an autograph letter from the mightiest potentate of the civilized world could ever have done. His novel "Resurrection" which some pharisees regard an "immoral" book has changed the wholecurrent of our life. Whoever feels irrepressible yearnings for the higher lifeand though "weak, faulty, or misguided," is touched by "an inspiration towards goodness" must needs read this book. Tolstoi's works need no "booming" All those who care to rise above the sensuous plane and to taste the celestial delights of a purer and a holier life try to shape their lives according to the teachings of Mahatmas like Tolstoi. We hope that he will continue to take such loving interest in us and to bless our humble efforts in furthering the cause which is so dear to his heart.

Tasnaja Poliana.
Fasuka, Youlsk Goub,
The 213 *November* 1909.

The Coun.'s Letter.

DEAR SIR,

I thank you very much for the Vedic Magazine which you were so kind to send me. I am reading it always with great interest. In the last No. received by me. Vol. III No. 4 I appreciated very much the Article "Plato and Shankaracharya." by Pandit Prabhu Dutt Shastri. M. A. B. Y.

You would be very kind if you consented to help me with a work that I have lately begun, and which, I hope, can be of some interest to you. I have begun a series of expositions of all the great religions of the world, the essence of which is always one and the same for all Naturally the Vedic religion, as one of the most ancient and profound, must take in these series the first place. I wish to make a selection of the most striking and profound sentences of the Vedic religion If you, or some of your contributors, can and will, help me in this matter by corresponding with me on the subject, I will be very thankful.

With full esteem your friend,
LEO TOLSTOI.

The health of Brahmacharis.

The *Brahmacharis* are keeping excellent health. There are very few on the sick list. The season is, it appears, exceptionally healthy. Alas, for the Medical practitioners!

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New Brahmcharies.

The dates for the selection of new Brahmcharies have been changed from the 31st of December, 1909, and the first of January 1910, to the 30th and 31st of January 1910. Guardians, of the candidates will kindly note.

The quarterly examination.

The quarterly examination is over and the results have been declared. The Office Supdt. has been instructed to communicate to the guardians of the Vidyarthies the examination results.

The Biennial Report.

The Biennial Report of the Mahavidyalya is in press and if the work of printing is expedited will be out in about one month's time. The Quinquennial Report is not in stock all copies having been sent out on account of the unprecedented demand.

*** *The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be typewritten.

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SUPPLEMENT.

UTTERANCES OF THE DAY.

THE LAHORE ARYA SAMAJ ANNIVERSARY,

PRINCIPAL

MUNSHI RAM,

ON

"The Present Situation and our Duty."

ओंतेजोऽसि तेजोमयि धेहि । वीर्य्यमसि वीर्य्य मयिधेहि ।
बलमसि बलंमयि धेहि । ओजोऽस्योजो मयिधेहि ।
मन्युरसि मन्युंमयिधेहि । सहोसि सहो मयिधेहि ।

DIVINE PRAYER.

"Do thou, O Lord, who art the ocean of resplendence, bestow upon me, who am deficient in learning, intellect and strength, a little of that resplendence by which the entire Universe is being sustained. Ocean of strength! Do thou make me strong! Repository of Power! Do thou impart power to me! Lord of Sovereignity! Do thou grant that I may attain sovereignity in the world of the spirit. O Supreme Personification of Righteous Indignation! Do thou kindle this emotion in me! O Fount of Fortitude! Arm me with this invaluable moral virtue".

INTRODUCTORY REMARKS.

LADIES AND GENTLEMEN!

I am fully conscious of my limitations and cannot, therefore, but address you with diffidence. I am not possessed of learning enough to be able to produce any

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permanent impression on the minds of such of you as are learned in Political Philosophy and Physical Science. Physically I have been reduced to such straits that I entertain grave doubts whether it will be possible for me to make myself heard in this vast assembly. If in spite of the admonitions of my medical adviser I am standing here before you, it is because I feel that the occasion being extraordinary must call forth an extraordinary amount of disregard of personal well-being. Who knows that this anniversary will not be the..... .....but I will say no more and will not pursue the melancholy vein of thought. I have been restrained from giving expression to the dreadful thought which is on the tip of my tongue by the warning words of Bhagwan Krishna which are, at the present moment, ringing in my ears with unsusual persistence

संशयात्मा विनश्यति

"He whose mind is tortured with misgivings and doubts is doomed."

Why should I disregard the August Warning? All that I have to say is that if you are convinced that the occasion is one of exceptional importance, help me to convey my message to you and listen with attention to what I have to say.

HARD AND STUBBORN FACTS.

Perhaps you expect that I shall commence my speech with a long introduction as I did last year. If you do, your expectations are bound to be disappointed. I do'nt think any introduction is needed now. The time for introductions is gone. The occasion does not lend itself to the intellectual luxury, on the part of the speaker, of drawing allegorical pictures and presenting word-paintings. A ride on the Pegasus and a lift on the wings of the imagination would ill accord with the gravity of the situation. I will

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therefore, setting aside all embellishments of speech; appeal, this night, to the logic of facts—unvarnished, hard and stubborn facts.

A PERSONAL EXPLANATION.

Last year, standing on this very platform I had said something on this very subject and had expressed a hope that my prayers and requests would reach His Imperial Majesty across the seas. Have I any other request to make to-day? Emphatically no! So far as I am personally concerned, I said my say last year and embodied it in an Introduction to my brother Mr. Madan Mohan Seth's pamphlet "An Open Letter to Lord Morley". A copy of the pamphlet has been sent to His Excellency the Viceroy, whose Private Secretary has acknowledged receipt. Copies have also been sent to heads of Provincial Administrations, Chief Commissioners, and Commanding Officers of the Indian Army. I have nothing to add to what I have said there. I have come before you to repeat the old story. How long will it be necessary to repeat it? "How long" says the echo.

THE ARYA SAMAJ IS A POWERFUL FORCE.

Gentlemen! It hath oft been said that the story of what the Arya Samaj has suffered during the past three years is a woeful, mournful, and doleful story. But I regard the matter in a different light. A very small society, insignificant and, I may add, even contemptible as regards numerical strength, has produced a convulsion in the entire world and compelled the attention of one and sundry. Years ago when Davis declared that the day would come when the world would ring with the name of Dyananda the statement was received with incredulous laughter and scornful derision.

But who dare treat the matter lightly now! The spectre of a triumphant Vedic Church is assuming hideous

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and horrifying shapes and dreadful disguises and scaring people out of their wits. All the tricks of deranged imagination and unhinged intellect are being exhausted to make the vision weird and terror-inspiring. Crowned potentates are trembling on their thrones. The civilized world stands astounded and wonder—struck. Nobody knows what is the *rationale* of the movement that is talked so much about. People are always afraid of what is novel and what they do not understand. Be that as it may, the fact remains that the Arya Samaj can no longer be treated with good humored contempt. This, at any rate, is gratifying. The main question, however, demands an answer. I will, therefore, state to you in brief what I wrote down in the pamphlet.

ARYAS AND THE ARMY.

It is a fact that an order has been circulated in all regiments directing that no Arya is to be allowed to enter the precincts of regimental barracks. In that pamphlet, I have appealed to His Excellency the Commander-in-Chief and have submitted that the most degraded criminal and the veriest scapegrace stands in need of spiritual solace and consolation. In Europe, anarchists assassinate Kings. What offence can be viler than that? But if one of these criminals be a Roman Catholic and were to appeal to a Prostestat Government that he wants a priest of his own persuation to attend to his spiritual ministrations, his wishes are respected and the request is granted. You cannot have forgotten that last year, in compliance with the wishes of a Brahmo anarchist, Pandit Shiv Nath Shastri, a Brahmo Missionary, was allowed to see him and to prepare him for death.

Compare this with the treatment meted out to the Arya Samaj. Arya soldiers—not criminals mind you—are debarred from the inalienable right of human beings to have

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their Updeshaks with them to provide them with moral sustenance and to cheer them up in dark hours of temptation and weakness. This is my last appeal to the Commander-in-Chief. I hope that the demands of justice and fair-play will be satisfied and the order based upon false and lying representations or unfortunate misconceptions will be cancelled. I know not what the fate of my previous appeal was. But this I know that six days back it was a subject of common talk among Arya soldiers that the prohibition had not been withdrawn. The poor fellows regarded the interdiction as curious and could'nt understand it. Nor can I

THE ARYA SAMAJ PREACHES A LOVE OF ALL SENTIENT BEINGS.

Gentlemen! We are charged with being seditious, but as my brother Mr. Madan Mohan Seth has stated in his well-reasoned "Open Letter," is it not a little curious that a church which preaches that it is a sin to take the life of the tiniest creature on God's earth and which teaches

मित्रस्य चक्षुषा समीक्षामहे

(Do thou look upon all sentient beings with the eye of a friend).

should be charged with inciting people to rebellion? What an irony of fate! The Aryas are being condemned as "uncivilized" because they preach vegetarianism and yet denounced as anarchists and seditionists and are denied rights from which even anarchists are not shut out.

THE BULL AND THE DECREE.

I am not in a position to say what the responsible rulers think about the Arya Samaj. I do not know what the terms of Lord Kitchner's order are. But this I know

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that Moslem, Snatanist, and Khalsa papers openly assert that the Govt regards the Arya Samaj as seditious.

In the Middle Ages when the Pope issued his bull of excommunication against a king, his subjects felt that they were absolved from the duty of allegiance to him. His person was no longer inviolate. The halo of Divinity that hedged him round vanished and the person who deprived him of his kingdom was not a usurper. Our case is parallel. It is believed that the decree has gone forth.

"THE ARYA SAMAJ IS SEDITIOUS"

We are being treated as outlaws. The Snatanists, the Moslems, the Christians, and the Jains think that now is the time to crush us and to pulverise us. The Prem Sagar Sabha in its anniversary meeting passed a resolution in favour of cow-protection and appealed for funds to build a Goshala. A Mussalman has issued a notice and posted it at various places in Lahore in which the doughty follower of the Prophet of Arabia says that Mohomadens will not stand in the way of the work of cow-protection but no co-operation between Hindus and Muslims is possible so long as the wicked sect of Aryas who vilify the apostles of all faiths is not blotted out of existence. Every street boy can now throw filth and mud at Aryas with impunity. Why! Because it is believed that they are outlaws. Such, gentlemen, is the crisis with which the Arya Samaj is confronted. Misfortunes and calamaties are thickening fast. It is believed by Govt. servants that the Arya Samaj is in bad books. We know not what the Govt. thinks. But the impression is gaining ground that it is opposed to us and our enemies, not willing to let the grass grow under their feet, are acting upon this impression.

THE UNITED PROVINCES GOVERNMENT AND THE ARYA SAMAJ.

It is generally believed that the U. P. Government is decidely hostile to the Arya Samaj. People think that

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the situation is better in the Punjab. But facts point to a different conclusion. It is a happy chance that Sir John Hewett is at the helm of affairs there. He is a level—headed ruler and has a noble heart. He wanted to find out the truth and with this end in view deputed a fair-minded officer to investigate. This officer was opposed to the principle of Government by downright repression and knew that a Government which reduced its subjects to a state of absolute impotence was no Government. He conducted his inquiry in a spirit of absolute impartiality, was convinced that the charges brought against the Samaj were groundless and submitted a report conceived in this strain. He was not believed and the atmosphere again became surcharged with electrical currents. The lecture that I delivered last year—the substance of which was rendered into English and printed in the form of a pamphlet—was also read by many officials. I saw many Covernment officers and had long interviews with them. I was completely stunned when I was told what had been dinned into their ears and they were no less astonished when they were apprised of the real facts.

OUR BLOOD IS ON THE HEAD OF OUR OWN KITH AND KIN.

You probably think that the British Government is responsible for our sufferings. If so, disabuse your mind of this misconception. We have our own countrymen to thank for all our troubles Here is something which will throw a flood of light on the matter. The District Magistrate of Bijnor came to visit the Gurukula, He had expressed a desire to see the boys. He saw them and examined the forearms of some of them with his fingers. When he had inspected everything his disillusionment was a sight for the gods to look at. He stood in blank wonder and exclaimed "I cannot help telling you the funny reports that I received. I was told that your boys knew archery and that your main object it was to turn out athletes. I

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find that all this is false. Of course, your boys are physically superior to ordinary school boys but this is natural considering the fact that they live in the open air. I was informed that they were expert horsemen who aimed their arrows straight at flying birds and invariably brought them down." When asked why he had pinned his faith to such vile falsehoods and gross and diabolical inventions he replied. "We have to deal with criminal classes almost every day of our lives and therefore naturally become suspicious. Moreover I have been so often deceived in this country that it has become psychologically impossible for me to preserve an attitude of trustfulness. He then related, with humorous touches and fine strokes of wit, the story a Talukdar who had gained his confidence by vapourings and Broggodocio about his honesty and integrity and the rectitude of his intentions. He had been completely gulled by that man, for it appeared after his demise that he was a vampire who took a demoniac delight in sucking the blood of his tenants.

Mr Ford further remarked that the Arya Samaj leaders fought shy of seeing officials, the attitude of aloofness was reciprocal, and the cloud of misconceptions could not be dissipated.

A DEPUTY COLLECTER DISGUISED AS A PLEADER.

A few days after this a Daputy Collector who gave himself out to be a pleader visited the Gurukula. I had been informed previously of the fact that a Deputy Collector would visit the Gurukula and would give himself out as a pleader. I had been informed of this by our Intelligence Deptt. (Laughter) which is no less vigilant than the Govt. Intelligence Deptt.

In the dead of night I found the pseudo-pleader loitering about like a spectral visitant the enclosed area where the boys played *Gulka Phari*. A thatched enclosure had been

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built round the open space to prevent ladies from passing that way. But the legal practitioner whose intellect had been befogged and intellectual vision obfuscated by wise saws and precedents recently acquired was oppressed by, God knows what, nightmares and hallucinations. He went into the enclosed area and was looking about him with a blank look and an expressionless countenance when I caught hold of him by the arm and said with a good-humored smile and a sly look "Well, my good fellow! Have you found out all our secrets" (Laughter). He was completely taken aback and averting his countenance said "You have found me out sir! Yes, I am not what I represented to you that I was. The Gurukula is a centre of righteousness. I cannot and will not malign it."

THE BLESSINGS OF BRITISH RAJ,

Gentlemen ! Need I state more facts to convince you that our nation has reached depths of moral degradation which it is difficult to fathom. How utterly unfit are we for Swarajya just at present! My father who had taken much part in the measures taken after the mutiny to restore order often related his experiences to me. On the basis of what he had told me, I had come to the conclusion that for a century at least the continuance of British Raj was essential to the peaceful progress and orderly developement of the country. Recent events have disclosed plague spots and revealed leprous sores in the body politic the existence of which I had never so much as suspected before. Now I am convinced that I was too sanguine and therefore my forecaste was not correct. I believe, now, that for another three hundred years British supremacy alone can ensure peace and order in this land and that if this guarantee of peace was taken away all facilities for advancement along evolutionary lines would vanish. I know that some of you will not agree with my view but that will not deter me from asserting without any

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ar of contradition that my previous opinion was based on wrong data. The gasconnode and loud talk of the nation of slaves had imposed upon me and lulled me into a false sense of security and self-complaisance.

AN INTERVIEW WITH SIR JOHN HEWETT.

But I have digressed because this digression appeared to me necessary and I wanted to drive home a valuable lesson. Now to return to my tale of woe. Sir John Hewett wrote to me that he desired an interview. I had just returned from a long journey when His Honour's letter reached me. In response to his invitation I proceeded at once to His Honour's camp at Dera Dun. You will be surprised to learn that though a Swedeshi Raja had felt hesitation in according me an interview because my garments were not in harmony with the splendour and magnificence of his gorgeous Durbar, Sir John's greeting was most cordial and hearty not withstanding the fact that the suit of clothes that I then wore was travel-soiled and the stamp of wear and tear upon it was unmistakble. What he told me went further to prove that if we were bent upon finding out our real enemies we must look for them nearer home. I told Sir John that I had said my say in my lecture and had then presented myself only in obedience to the summons of His Honour. I poured out there all that was surging up in my breast and eased myself of a heavy load. Whether that interview will lead to any tangible results or not is known to God alone, but this much I can tell you that His Honour expressly declared that he entertained no suspicions whatever about the Gurukula.

THE PATIALA IMBROGLIO.

Although all this is gratifying so far as it goes, yet it cannot be denied that we are passing through a crisis which requires the exercise of all the moral virtues that we do or ought to possess. What our troubles and grievances at

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present are have been graphically and picturesquely described by my dear young friend Rama Deva. We possess not the resources of communities that are rich in wordly belongings and possess influence and therefore the impending calamity cannot be staved off by utilising resources and employing expedients which we do not possess and do not seek to possess. Our strength consists in the supremely righteous character of our mission and need I tell you, descendants of Rishis, that armed with such superhuman strength and Divine Power we can bear down the combined resistance of empires. Yes! We are passing through a crisis .The hour of trial has come. Now will the chaff be winnowed away and the grain remain to afford sustenance to and build up the fibres and muscles of our organisation. Take the case of our Patiala brethren and just ponder over the hardships that they are suffering for the holy faith. I repeat that I do not pretend to have read the mysterious workings of the official mind but, as I have already said, it is being bruited about in the country that the Arya Samaj is a "marked society", and that the death-knell of its existence is about to be sounded. The Fates are weaving the fabric which is to serve as its winding sheet and the last nail which is to be driven into its coffin is being hammered into shape. Perhaps this impression is responsible for the arrest of 84 Arya brethren at Patiala. They are yet under custody and have not even been placed on their trial but the blood-hounds, the "herded wolves, bold only to pursue," and "the obscure raven, clamorous o'er the dead" are already after us athirst for blood. Questions are put in Parliament which are worded so as to give the impression that the words "accused" and "convicted" are synonymous. The watch dogs of the state, Moslem organs of public opinion, are barking deep and their growls and snarls are a sufficient indication of the fate that, in their opinion, should overtake their unhappy victims. But what to speak of those that are alien in race or affections and sympathies. Our own men

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are unconsciously wronging us. Even my brother Mr. Malabari who has a just reputation for nobility of heart and level-headedness has been carried away by the dominant feeling of the hour and urges upon the Maharaja the necessity of putting down sedition with a strong hand. Where the Arya Samaj is concerned, no distinction is made between actual sedition and "alleged" sedition even by those who ought to know better. I have nothing to say against the composition of the special Tribunal at Patiala. It is *sans reproche* and we can safely rely upon the unimpeachable sense of justice of the distinguished judges. But there is an aspect of the question which requires consideration. The Samaj Mandir at Patiala has been locked and the Aryas are in police custody. The Maharaja is a young man hardly out of his teens. I doubt not the graciousness of his intentious and the generosity of his impulses. But I say all this in fear and trembling. My mind is oscillating between extremes of fear and hope. It is being proclaimed far and wide that the decree of interdiction has been promulgated. The Arya Samaj is now the target for all novices who wish to practise archery vhich aims at human hearts. The arrows as they leave he bow straightway make for the human heart and wound he most highly cherished susceptibilities. If one man is disposed to be just another man strikes in and the fatal word is passed. It is this state of affairs that has filled the hearts of Aryas with trepidation. Arya Brethren! I believe it is not a vain hope on my part that you will do your duty and realize that.

> ...Because right is right, to follow right,
> Were wisdom in the scorn of consequence.

Do not look up for guidance and light to those who pose as leaders of the Samaj. If you will rivet your gaze upon them, believe me disappointment is in store for you. I say if they are the centre of your

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hopes then wind up the Arya Samaj. If they are the cynosure of your eyes, the hopes which the speech of my young friend have awakened in your breast are a snare and a delusion. But facts are facts. Facts tell you that there is a reserve of moral force in the Arya Samaj as a body which is a valuable communal asset and which will enable the Church to pass through all crises safely in spite of the indifference and incapacity of the leaders. I will relate to you an episode or two which cannot but cheer up you despairing and despondent hearts and raise your drooping spirits. I went to Patiala to find out all about my suffering brethren. On reaching there I found that the case would come on for hearing at 3 P. M. that very day. I could not walk on account of weakness, and, therefore, drove to the place. When the carriage reached near the Arya Samaj Mandir, it slowed down. The sight of the deserted and guarded place of worship awakened many sad recollections and pitiful reminiscences. My mind went back to the day on which I had delivered my lecture on the anniversary occasion in that very hall before a large and respectable audience including members of the Council of Regency. The lectures delivered on that occasion had drawn forth hearty applause and there was not a speck on the sky. It was all sunshine and spring. Our hearts beat with joy, our hopes ran high and we fed our imagination on mental views, vistas, and panoramas. The contrast between the present and the past was too brilliant not to have compelled my attention and held fast my mind. The Samaj Mandir was now locked. Four swords were suspended in the Verandah. Two cots were lying there. One policeman was smoking in that holy place and another was plying the needle. The sight stunned me. I was completely stupified. The heart—rending spectacle affected me deeply and for a moment the thought flashed across my mind that the Arya Samaj had been dishonoured. But this blasphemous thought was

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permitted a lodgment there only for a moment. The next moment the Divine in me asserted itself and a mysterious voice whispered into my ear in slow, measured, and sweet tones :—

"The Arya Samaj cannot he disgraced. The disgrace, the shame, and the ignorminy is theirs who think that *Om* can be imprisoned and the eternal Veda locked up if a sword is hung over the Aryan place of worship. The disgrace is theirs who think that by placing a guard over edifices made of brick and mortar TRUTH can be suppressed—the eternal Truth which gave peace of mind to millions ages before the Bible and the Alcoran were written. Yea the truth which lit up the world with its undimmed, untarnished, and perpetually resplendent light millions of years before Zoraster was born. Short-sighted are they that think that the Veda can be locked in.

AN UNMISTAKABLE PROOF OF INNOCENCE.

When I proceeded forward I saw my brethren, "the accused," coming to the court in three groups. When I looked at them there was something in their bearing, in their carriage, in their address, in their gait, and in the expression of their transfigured faces which reminded me involuntarility of what I had read of bands of martyrs being led to the scaffold. It appeared as if an army of stoics was marching forward triumphantly to its doom with the words "Thine will be done" on their lips. Lachhman Dass, who was always lean and spare, had a ruddiness and a glow on his face which had so completely transformed him that it was difficult to identify him. This was the seal set upon it by innocence. The guard that escorted them had a pallor and a livid hue on their faces which brought the glow of the escorted into strong relief. When my brethren approached me they cried out *Namaste* with

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one voice. It was then that I realized that these men loved the Lord so much that in furtherance of His will they could mount the scaffold without a demur. When I went there a second time Nandlal, another of the "accused," sent me a message. When the messenger approached me I thought that my brother had sent to inform me of some of the troubles from which he and his brave comrades were suffering. But the message only purpoted to say that since my health was weak and my life was precious for the Arya Samaj, I should take rest and not trouble myself on their behalf. They were alright and did not feel depressed in the least. You can imagine, gentlemen, how this message electrified me and filled me with hope for the future. I repeat now with greater emphasis.

"They are mistaken who think that Dharma can be crushed." This is the hour of trial. The Yajna fire has been lighted. The more *Ghee* you will pour into it the more brightly the flames will leap up into the air and envelop all things round them burning away impurities. Who can extinguish the flame of *Dharma* burning steadily in the hearts of true believers ?

THE DUTY OF THE ARYA SAMAJ.

Now what is the duty of the Arya Samaj at this hour ? Some people think that our duty consists in sending up memorials and representations to the powers that be. But I say, no. That is *not* our duty. I know that we are not seditionists. Every Arya Samajist knows that he is not a seditionist. We bear malice against no man. If we are guilty of any offence it is this that we do not poison the ears of the officials against our countrymen. We carry no tales and invent no sensational news to save the empire from imaginary dangers. Let us have good wishes and kind thoughts even for our oppressors. Gentlmen, if such be your attitude no power on earth can harm

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you. If some of you think that our duty demands that we should wait in deputation upon officials and boast about our loyalty, I say openly that I will join no such deputation. Why ? Because loyalty with us is not merely an article meant for show. It constitutes the first condition of our existence in this country. Swami Dyanand once said "If the English were to leave the country to-day, the heads of our preachers will be chopped down in no time". Can any Arya Samajist even think for a moment that the British should go away and their *raj* be replaced by the *raj* of some barbarian from the frontier ? Could any Arya Samajist like to see anarchy and confusion take the place of the rule of the English among whom there are many fair-mided and justice—loving people. Are we not the subjects of His Gracious Majesty King Edward VII and therefore entitled to equal confidence with our fellow subjects of our other denominations ? Why should our loyalty be questioned then ?

If our hearts are guileless, and our hands are clean, if it is a fact that the kingdom of the Arya Samaj is not of this earth and it spurns materialistic gains; it is an insult to the Samaj to demand that its representatives should stand before their temporal rulers with folded hands and say with bated breath "verily, we are loyal". The Arya Samaj need not present memorials and send up petitions. The homage of the Arya Samaj to the British rulers of the country, in matters temporal, is not hypocritical. It is not a mere make believe. It is, as I have said, one of the essential conditions of its smooth working in this country. Those need prove their loyalty who think that Kabul, Persia, and Turkey are with them and that the establishment of an Asia—wide Moslem domination is only a question of time. Let those that seek worldly power and temporal sovereignity wait upon the rulers in sackcloth and ashes and indulge in protestations and asseverations of loyalty

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Our mission it is to establish the kingdom of righteousness upon this earth and to rule the world by sheer force of ideas. We stand not in need of prevarication, diplomatic representations, or toadyism and sycophaycy. What we do is open and above board. We are confident of the triumph of truth.

THE DEFENCE FUND,

If you have such a consciousness I need not appeal to you for the Defence Fund. If the innocence and suffering of your brethren cannot move your hearts, I can command no language to rouse you to a sense of your duty.

You dandle and fondle your children every day, chaff your wives and are leading a happy life. Know yea not that the wives and children of 84 brave Arya Samajists are languishing in pain and anxiety day by day, watering the earth with their streaming tears, and rending the welkin with their piteous shrill cries. It is, no doubt, true that those under arrest in their enthusiasm feel no grief and their faces are resplendent. But the very thought of the pain and grief which are eating into the vitals of their wives makes one's hair stand on an end. I must say here that I hold no brief for real seditionists. If there be any in the Arya Samaj who preaches political assassination and murder, which are sins of the deepest dye, pick him out and torture him to death if you will. He is no Arya. If there be any whose aim it be to subvert the Government punish him.

The Arya Samaj sides not with such, but for God's sake spare the innocent. Spare those whose only sin is a scorn of *Adharama* and vice and who are fanatical only in the extirpation of pestilent social evils and noxious customs. Arya Brethren ! Dark clouds are thickening round you. Your country men for whose well-being you have laboured long and selflessly are turning against you. I have been told

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that all Christians, Moslems, and Jainis, are apposing us tooth and nail. Let the Aryas rest assured that devout and God-fearing men, no matter to what religion they belong, count it an infamous crime to carry on subterranean activity against us. This is reassuring. But even if it were otherwise, our duty is clear. All Aryas who are angered when oppressed stray away from the. path of duty. Let me tell you that true *Aryativa* consists in keeping the equanimity of your mind unruffled in dark hours of peril. When you are persecuted think of your persecutor as some misguided person who knows not what he does. Bharatari Hari has truly said that a righteous man is he who, in the midst of affliction, swerves not from the path of stern duty. Let your thoughts for all be kindly. Aryas ! The day is not distant when calamities will follow each other in close succession, when you will have to suffer not only the rigors of unjust imprisonment but something worse. If even at that time you stumble ever so little and are actuated by the spirit of revenge or the feeling of vindictiveness you will bring disgrace on the Arya name. May the Lord inspire you with fortitude. Dear Brethren! You are the custodians of the Veda. Yours is the privelege of spreading the soul-satisfying teachings of the Word of God in the world. You hold in trust for generations yet unborn the fount of ambrosia and nectar which is to keep humanity spiritually alive and to galvanise into life tribes and nationalities that are morally dead and spiritually devitalisd. Think of your glorious priveleges and then tell me if you can at all afford to be vindictive. Let people persecute you but you must invariably bless your persecutors. You claim the privelege of working in the hope that some day the whole of the world will render allegiance to the banner of Om. If you have to produce this bloodless revolution, cultivate fortitude. Be not prompted by the narrow idea of establishing Swarajya in Aryavarta alone. Your aim it should be to establish the right sort of Swarajya—the

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sovereignity of righteousness and the supreme rule of Dharama—in England, Germany, and all over the world. Let it be our ambition to place the teachings of the Divine Faith before every crowned ruler and to fertilise the hearts and intellects of mankind with the life-giving and vitalizing showers of Vedic nectar and Shastric ambrosia. If we work in this spirit the *millennium* will not take long to come. People think that the very existence of the Arya Samaj is threatened and that this flower will be nipped in the bud before it has time to bloom and to impregnate the air with its sweet scent and heavenly fragrance.

THE SECRET OF THE TRIUMPH OF THE ÁRYA SAMAJ.

There is yet a ray of hope which irradiates the surrounding gloom. In spite of the fact that our society is torn by mutual dissentions—Aryas are fighting one another in Biradries and courts of Law—there is no reason to despair. Those who think of controlling Hindu Briadries or of obtaining the loaves and fishes of the public service do not understand the Vedic Dharma. The Arya Samaj is triumphing in spite of the frailties and foibles of individual Aryas because the success of the society does not depend on the efforts of this or that leader. It depends upon the essential righteousness of the cause of the Arya Samaj and upon the universal character of its principles. The truth of Vedic Principles is being acknowledged even in Europe and America. Being sustained by the conviction that we are labouring for the re-habilitation of the supremercy of *Satya Sanatan Dharma* we are willing to bear pesecution cheerfully. If Moslems and Christian, prompted by malice, incite the Govt. against you, let there be nothing but pity for them in your hearts. When you attain to this state, your church will be a proof against injury by temporal powers. If you possess not so much fortitude, leave the Arya Samaj. There is no place for you in the church.

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TRUST IN GOD AND DO THE RIGHT.

Followers of the Vedic Religion! Think not that in times of danger your President or Secretary will necessarily come to your rescue. Resign yourself completely to the Divine Will. Being believers in the Veda it is unbecoming on your part to fall a prey to doubts. You have an *atma* in you which is indestructible and imperishable. Fire can burn it not, air can blow it not up, and cutting instrument can hew it not down. If this be so, why need you depend upon the support of the president or the secretary. If you really believe—as the Veda unequivocally declares—that the *atma* is *Amrit Putra*, if you are immortal and co-eternal with God why need you seek the refuge of any human power. If you must seek refuge, seek the refuge of our Common Father. Members of the Arya Samaj! This is the hour of trial. Let recreants and poltoons leave the Samaj branded with infamy. Let them not pollute and taint the entire society with their foul presence. My hopes are fixed on those whose minds are completely saturated, penetrated and interpenetrated with the Vedic teachings; who have pondered on the glorious career of the Risi-founder of the Arya Samaj, and have enlightened their minds and illumined their intellects by contemplating that pillar of light—that beacon for the footsore traveller on the journey of life.

Think of the Aryas that are suffering for their religion at Patiala and let them serve as exemplars for you. People are lost in the whirlpool and vortex of carnal desires. Lose yourselves in the love of God. Knock for admittance to the Kingdom of Heaven and its gates will be opened unto you. Then and then alone, you will attain true peace of mind. Then and then alone, you will leave behind you a memory that will be cherished in the grateful recollection of posterity. Did I speak of name and fame? That is something transient and perishable.

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But the Law of Karma and Compensation is imperishable. Work never perishes An energetic man leaves the impress of his personality on history in the making which the finger of time is powerless to obliterate or to render faint I commenced my speech with a Veda Mantra. Pray for *Teja*. In order to attain it have recourse to *Sadhans*, cultivate purity of heart and fortitude. Learn to suffer for your cause and practise self-introspection. Meditate on the Word of God, Practise *Yamas* and *Niyamas*. Then you will get *Teja*. This *Teja* will strengthen your mind and fortify your soul and then there will be an unfoldment of pyschic powers.

GENTLEMEN !

If the Veda is the scripture of True Knowledge and if the Divine Author of the Veda is All Truth, let the air resound with the battle-cry of Dyananda. "So long as I wear the Armour of Truth, I am invincible."

Remember ! So long as the Arya Samaj bases its work on truth, no power on earth can crush it. God is one, the Veda is one unique repository of knowledge, Dharma is one, and Daynand is the one Apostle of this age. Let Truth be your motto and Dyananda your exemplar and fear no one.

What is fear?

It is but the figment of the inagination, a ghost conjured up by one's faney. If your concience is clear, no fears will assail you. The foundations of the Church have been deeply laid—neither Moslems, nor Christians nor the Government, powerful though it be, can shake them. Your greatest enemies are evil thoughts and evil deeds. These alone can work your ruin. Purify your hearts, cleanse your spirits, elevate your characters and seek the protecting shelter of *Dharma*. Arya Brethren ! I appeal not for the Defence Fund. If would be an affront to your generous impulses to do so. Look into your own hearts

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and take a vow to give up hostility and rancour. Cultivate *Ahinsa*. Purify your hearts and all your surroundings will be purified, sanctified, and cleansed. Pray to the Almighty for strength, and fortitude so that linked shoulder to shoulder we may march triumphantly to our goal. At such conjunctures of time union is strength and organisation is life. There is a Puranic Legend which says that from each drop of the blood of Jullundhar sprang 16,000 stalwart giants who were his very images. Let it be likewise with us.

Aryas ! Some of you are devoid of faith. Cultrivate the grace of faith. Trust in God and fortify your souls. We are bundles of foibles. But if in spite of that we shall start on the journey of life armed with an unflinching belief in God and an unswerving faith in the Veda, all our enemies will be conquered and converted into allies. Let your love conquer the hearts of sworn foes. Let your heads bend down to receive the blows of the enemy. Let your heads be chopped off in large numbers, but let not a groan or a moan escape you. Bear the cross, heavy though it be, without a demur and with unmurmuring cheerfulness. If at such a time you ever open your lips, let it be to say in loud and ringing tones "Thine will be done".

If you will be actuated by this spirit, Hindus, Moslems and Christians will render cheerful and willing homage to you. If for a decade your dropping heads will proclaim your faith in the Veda, Christians, Moslems, Americans and Europeans will smother Aryas will flowers. We shall not be present in this garb, but if the Doctrine of Metapsychosis is true, we shall view the triumph of our humble efforts with our own eyes. Dear Brethren ! Is it not your wish to convert Christian, Moslems, and all to the Vedic Faith, to eradicate idol—worship, reilc worship, and superstition and to re-establish the worship of one God. If you are sincerely desirous of bringing back

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the golden age, be prepared to pass through fire and sword and complain not of fate. When you will have attained to this state of mind, you will gain brilliant triumphs, and the goddess of success and realization will reverently circum-mambulate you. You will triumph, the Arya Samaj will triumph, the Vedic Dharma will triumph, and the Divine Cause will triumph. Do thou, O Lord, vonchsafe that all our brethren and sisters assembled in this spacious Pandal may be inspired with a resolve to inaugurate with their humble efforts the era of universal peace. Do you also, brtehern and sisters, take this holy vow, and pray with pure minds to the Sanctifier of all Vows, for strength to carry out your holy resolve.

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